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The Letters of
CARDINAL MANNING

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EDITED BY JOHN OLDCASTLE

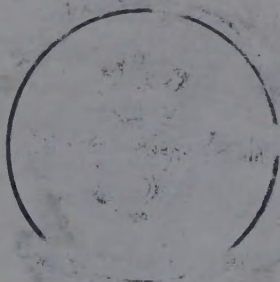


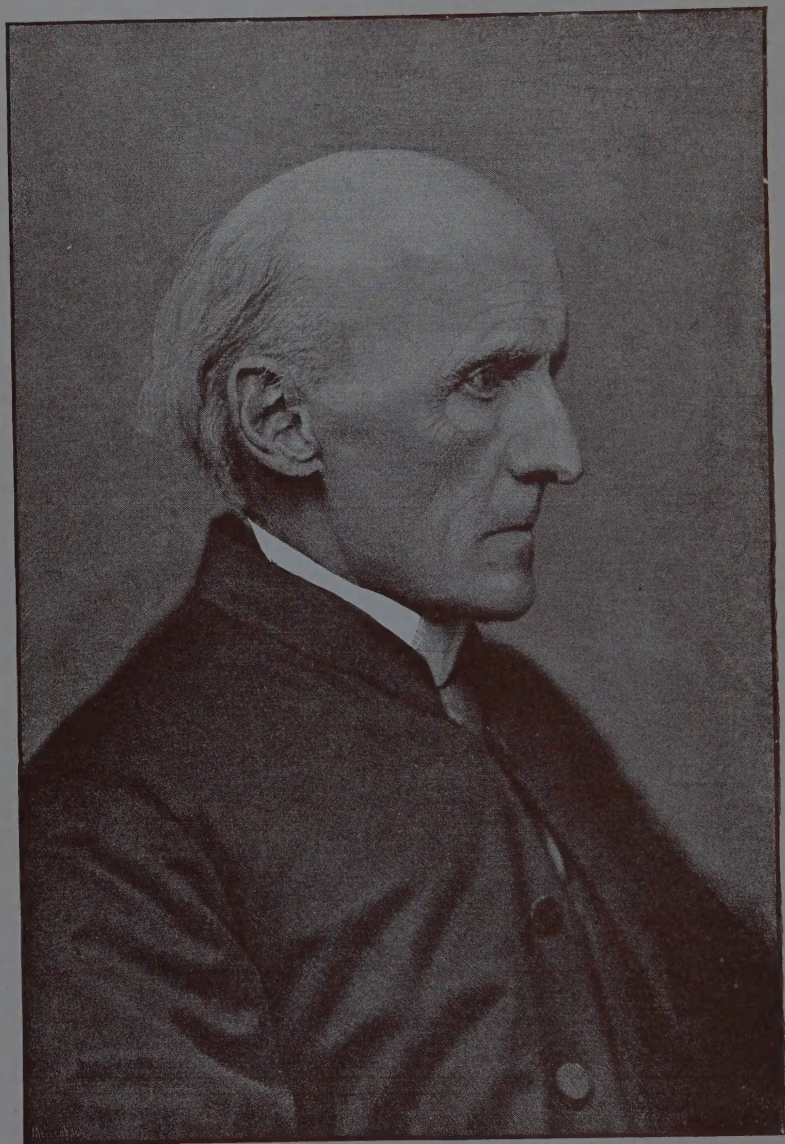
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1886.

THE CARDINAL ARCHBISHOP
OF WESTMINSTER

BX
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WITH NOTES

BY

JOHN OLDCASTLE

"But, to those men that loved him, sweet as summer."

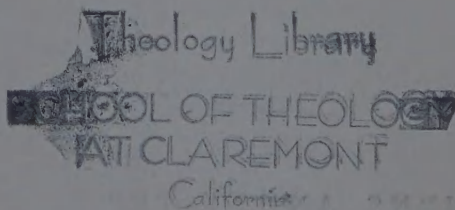
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*The following Record, printed first in a Periodical,
of which large editions have been exhausted, is now re-
published to meet a demand made for it in a more
permanent form.*

J. O.



Dedication.

TO

FATHER ANTONINUS WILLIAMS

PROVINCIAL OF THE ENGLISH DOMINICANS:

IN TOKEN

OF LOVE ETERNAL.

MAY DAY, 1886.

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THE
CARDINAL ARCHBISHOP
OF
WESTMINSTER.

The Event of Passion Sunday, 1851.

THE greatest events of men's lives are told in the fewest words. It is rather with the minor things—into which just enough feeling enters to make them vital, but not enough to make them absolutely intimate—that the best and most abundant autobiographies are concerned. That this reticence is due less to the common human instinct of hiding treasure than to the limitations of language and to the restrictions imposed by the rules of art, is probable. For instance, we want to show, and not to hide, Religion; and it is therefore owing solely to the difficulty of subordinating great things to "treatment" by literary methods, that the mass of the Religious Poetry of the world—in which we might hope to find our largest literary riches—is in the main poor in literary quality, and is only in the exceptions, which all know, intimate, magical and penetrating.

Even in human love, the poet tells us that "the wise say least;" and this, not by any self-imposed restraint, but by the inexorable limitations of speech. It is only in novels that men and women are voluble at any

of friends ; an abode as fair as any of those we see scattered over England and occupied by her ministers, fortunate in this world's goods ; an abode amid calm streams and green woody hills, with that ancient village church, in its present state almost the creation of his genius and cultivated taste ; all this, and far more, Mr. Manning has given up with a great heart, generous and liberal to Almighty God, Who has been so liberal of graces to him, counting all as nothing so he may fight in the Holy Catholic Church now that he has seen her star in the distance. He has not, like others, pointed the way to Bethlehem, and then refused to go thither himself.

So wrote Mr. Lucas in the *Tablet*, in April 1851. With the facts fresh in all minds, he did not make formal record of the episode which more than any other had led up to the conversion of Archdeacon Manning. This was the decision by which Mr. Gorham, though he denied baptismal regeneration, was permitted to remain a minister of the Anglican Communion. In March 1850 Archdeacon Manning and his brother-in-law, the late Henry Wilberforce, conferring with Mr. Gladstone and other friends, drew up resolutions condemnatory of that decision. The document stated that "to admit the lawfulness of holding an exposition of an Article of the Creed contradictory of the essential meaning of that Article, is in truth and in fact to abandon that Article ;" and "inasmuch as the faith is one, and rests upon one principle of authority, the conscious, deliberate, and wilful abandonment of an Article destroys the divine foundation upon which alone the entire faith is propounded ;" and that "any portion of the Church which does so abandon an Article forfeits not only the Catholic doctrine in that Article, but also the office and authority to witness and teach as a member of the Universal Church."

There are thirteen names attached to that manifesto, and they are these: H. E. Manning, R. I. Wilberforce, Thomas Thorp, W. H. Mill, E. B. Pusey, John Keble, W. Dodsworth, W. J. E. Bennett, Henry Wilberforce, J. C. Talbot, Richard Cavendish, Edward Badeley and James R. Hope (afterwards Hope-Scott). But vainly was the protest made. The civil power was supreme, and who should gainsay it? Six of the signatories attested their sincerity by submitting to the Catholic Church. But, like the bulk of the Anglican clergy who shared the convictions the manifesto expressed, the majority of the signatories themselves refused to carry their principles into effect. One of these is still alive, vehement as ever—witness his recent fiery onslaught upon Mr. Gladstone, with whom he then acted sympathetically. And, speaking of Archdeacon Denison, I allow myself to quote—since it is cognate to my theme—one of the finest passages in the library of Tractarianism—which was a literary movement only less than it was a religious one. In his story of “A Life’s Decision” Mr. Allies writes:

I was present at a large meeting in a public resort at Westminster, on February 7, 1850, just before the issue of the Gorham judgment. The air was charged with the coming report, and one gallant speaker especially distinguished himself. If, he said, they ventured to touch the doctrine of baptismal regeneration, they would see what would happen. He dared them to the trial. The speaker was applauded to the echo. A movement swept over the assembly of which he was the mouthpiece.

In a few days the judgment came out, which was simply that ministers of the Anglican religion might preach or deny baptismal regeneration, as they listed. Nobody should touch them for teaching or for contradicting it. What did the speaker do? He issued a protest, which was moonshine; for nothing followed on his part. Yes, I forgot, something

did follow ; he accepted an archdeaconry from a partially sympathetic bishop. And once upon a time he stood forward as a champion for the doctrine of the Real Presence, maintaining that it was a doctrine of the Anglican Church. His challenge was taken up. But when the trial was coming on, his courage failed. It appeared that his act of challenge was more than two years old, and the law provided him with a retreat. This was the cloud which received the warrior. Forthwith this dainty Paris

ἀψ' ἐτάρων εἰς ἔθνος ἐχάζετο, κῆρ ἀλεεῖνων.

Since then he has been toying with the fair destroyer, "the hell of ships, of men, of cities," the Helen, whose charms grow not old. From his well-provisioned fortress, as Bishop's Eye, he surveys the adverse towers of his cathedral city, where an unsympathetic bishop has succeeded ; marks how the flood of unbelief advances, and mourns that he has seen during every year of a long life the principles which he holds to be true decline and be frustrated.

I do not mention him as in any point of view less consistent than any other member of that large company addressed by Father Newman in 1850, who held the leading principles of the "Tracts of the Times ;" but I take him as a lively symbol of what all have done. And I ask, is this, indeed, a Life Worth Living? Yet it is the life of many thousands who have lived and died between 1850 and 1880, and of many thousands more who are still detained in Helen's bower.

O Church of the living God, Pillar and Ground of the Truth, fair as the moon, bright as the sun, terrible as an army in battle array, O Mother of Saints and Doctors, Martyrs and Virgins, clothe thyself in the robe and aspect, as thou hast the strength, of Him Whose Body thou art, the Love for our sake incarnate : shine forth upon thy lost children, and draw them to the double fountain of thy bosom, the well-spring of Truth and Grace !

That final passage is one to be incorporated in the living Literature of the Church—a passage to place beside the words of Basil and of Augustine and of Chrysostom—the golden-mouthed.

The ex-Archdeacon of Chichester has never given to the world a full history of the growth of his religious opinions. He has left them to be implied by his toils rather than be stated by tongue or pen. We are

nevertheless able to give in his own words some outline of the experiences which ended at Farm Street just thirty-five years ago—so happily for England and for him :

The sacredness and sovereignty of divine faith makes it a duty to use words as the sincere medium of thoughts, and to use the fewest and the simplest that will convey our meaning. In such words I endeavoured for many years to say all that I knew of Truth to those who then would listen to me. I have had no other motive than a perpetual and ardent desire to give to others the truth as God has given it to me. I am fully conscious of the great imperfection of the books which I wrote while as yet I knew the revelation of the day of Pentecost only in a broken and fragmentary way. As I saw the truth, so I spoke it ; not without cost to myself. But I had no choice. I could not but declare that which was evidently to me “the truth as it is in Jesus.” The works I then published, even without the private records I have by me, are enough to mark the progressive, but slow, and never receding advance of my convictions, from the first conception of a visible Church, its succession and witness for Christ, to the full perception and manifestation of its divine organization of Head and members, of its supernatural prerogatives of indefectible life, indissoluble unity, infallible discernment, and enunciation of the Faith. Of those books I will say nothing, but that even in their great imperfections they have an unity, that is of progress, and a directness of movement, always affirming positively and definitely such truths of the perfect revelation of God as successively arose upon me. I was as one *manu tentans, meridiæ cæcutiens*, but a divine Guide, as yet unknown to me, always led me on. I can well remember how at the outset of my life as a pastor, as I then already believed, the necessity of a divine commission forced itself upon me : next, how the necessity of a divine certainty for the message I had to deliver became, if possible, more evident. A divine, that is, an infallible message, by a human messenger is still the truth of God ; but a human, or fallible message, by a messenger having a divine commission, would be the source of error, illusion, and all evil. I then perceived the principle of Christian tradition as an evidence of the Truth, and of the visible unity of the Church as the guarantee of that tradition. But it was many years before I perceived that such a Christian tradition was no more than human, and therefore fallible. I had reached the last point to which human history could guide me towards the Church of God. There

remained one point more, to know that the Church is not only a human witness in the order of history, but a divine witness in the order of supernatural facts. It was not my intention, when I began, to enter into these details. I have never done so in public till now, and I hardly know whether to cancel what I have written, or to proceed in what I have to say. I have never thought it necessary to publish the reasons of my submission to the Church of God. I felt that those who knew me knew my reasons, for they had followed my words and acts: and that they who did not know me would not care to know. I felt, too, that the best expositor of a man's conduct is his life; and that in a few years, and in the way of duty, I should naturally and unconsciously make clear and intelligible to all who care to know, the motives of faith which governed me in that time of public and private trial.

And yet when all is written, how little is written. When we have heard all that is said, how much remains that can never be said. And so it is in other things as well as in the history of great spiritual changes. A kindred sense of dumbness comes over the chronicler who would make, on behalf of English-speaking Catholics, a record of the loyalty and the love and the long gratitude they owe their spiritual Father, and daily pay in many a thought and many a prayer. Then, when words come from a pen that has no magic to vivify them, at least let those words be few. And there is this consolation—that they are Pharisees among scribes, as well as among suppliants, who think they shall be heard for their much speaking.

Portraits: From 1812 to 1886.

1812.

THE charming portrait which bears the date of 1812 shows the future Cardinal Archbishop as a little boy listening to a shell: and the "message from the sea" it told him could not be a more astonishing revelation than that of his own destiny. The original miniature, from which our reproduction is made, was one of a group of similar portraits of his Eminence's brothers and sisters. They hung together on the wall of the library of his father's house at Totteridge, until one night when they were stolen. Lost sight of for some years, they were at last discovered by chance in a second-hand shop in London, and happily reclaimed. The original of this particular portrait is now in the possession of his Eminence's sister-in-law, Mrs. Charles Manning.

1844.

The portrait of the Archdeacon of Chichester was painted by Mr. Richmond, and issued by Mr. Hogarth as an engraving, of which impressions can still be obtained from Messrs. Burns & Oates. It shows the future Cardinal at a time when he was regarded as the great champion of the liberties of the English Establishment. Bishop Philpotts, of Exeter, was wont to say then that there were three men to whom the country had mainly to look in the coming years—Manning in the Church, Gladstone in the State, and Hope in the Law. When the Archdeacon and Hope-Scott left the Church of England, Gladstone, who stayed behind, said he felt as if he had lost his two eyes. Another Anglican Bishop, Hamilton of Salisbury,



1812.

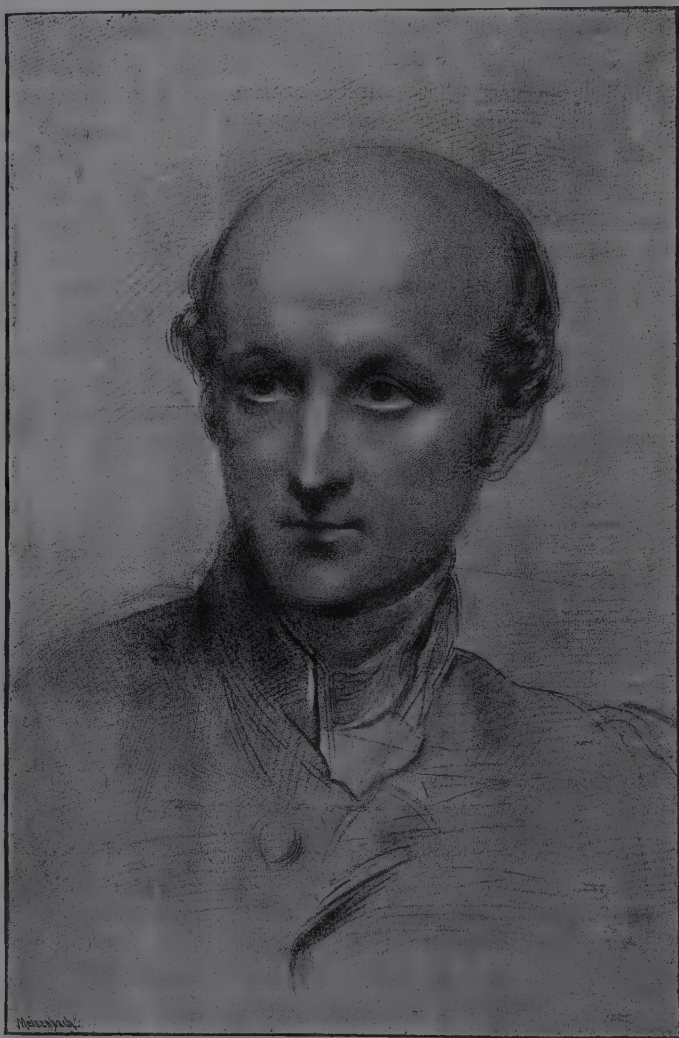
writing many years later to Mr. Hope-Scott, said : " Few trials of my life have I felt with such keenness as my separation from two such friends, from whom I have learnt so much, and whom I have loved and love so dearly, as Manning and yourself." Nor was it only High Churchmen who were drawn to the Archdeacon. Julius Hare, a " Broad " neighbouring dignitary, equally hailed him as counsellor and friend. " Manning," he said, " is a truly wise and holy man—zealous, devoted, self-sacrificing, and gentle." Those personal characteristics, at any rate, have not changed. In outward aspect, time and circumstance have made their mark ; but among all the portraits of seventy-five years the likeness is easily traceable—even between the child of three or four and the venerable Churchman of to-day, with the connecting link of the portrait of the Archdeacon. In that portrait will be perceived the look of perplexity which, as a great writer noted, passed away when the Archdeacon came out from the City of Confusion.

1875.

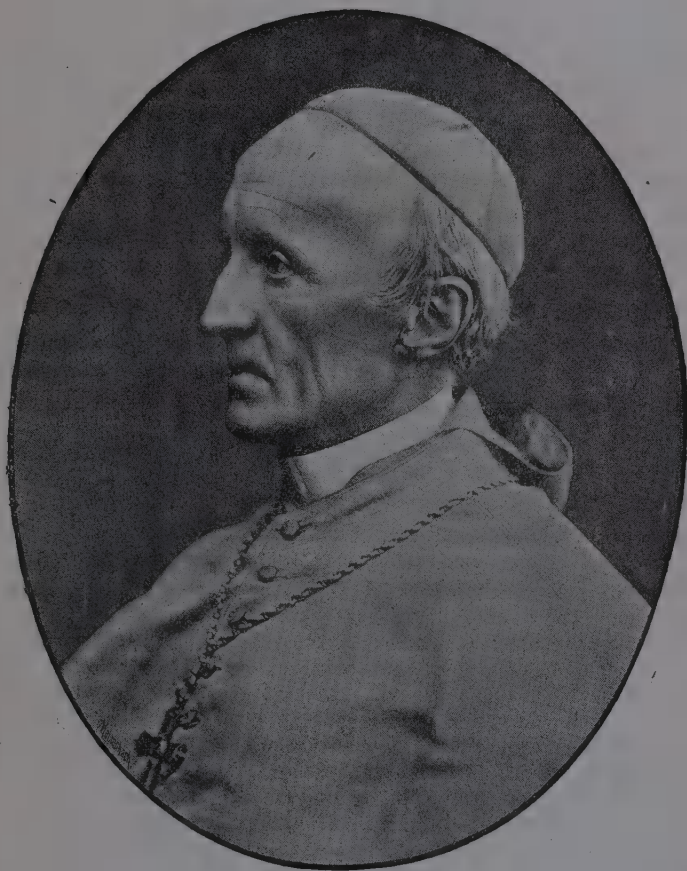
The portrait dated 1875 was taken immediately after the Archbishop had been created a Cardinal, and it shows him in the dress in which he appears, on ordinary occasions, " In the pulpit."

1885 and 1886.

Of the later portraits, that which is dated 1885 (from a photograph by Mayall) shows his Eminence as he appears " At home," when he wears in the cold weather a coat over his cassock ; while the frontispiece (from a photograph by Bassano) portrays his Eminence as he appears " At the Royal Commission," and on similar occasions.



1844.



1875.

PEN AND INK PORTRAIT BY LORD BEACONSFIELD.

Speaking, as we did just now, of the altered mien of the Manning of old days, and that of the Roman Prelate of later times, we recall a passage in Mr. Mozley's fascinating *Reminiscences*, in which he says:—"I had known him, as a friend of the Wilberforces, from his first coming to Oxford, and had frequently heard him at the Union. It is not easy for me to identify the Manning of my early recollections with the Father of the Vatican Council whom I heard preach at the Church of Isidore on St. Patrick's Day. He must have grown taller and his head larger since he was a very nice-looking, rather boyish freshman." Is it a curious coincidence merely, or another evidence of the real pains which Lord Beaconsfield sometimes took over the details of his delineations, that such an impression as that of Mr. Mozley—"he must have grown taller"—finds a place also in the sketch of the Archbishop of Tyre in *Endymion*? With that pen-portrait—which is a better one throughout than its forerunner in *Lothair*, drawn when the Statesman was less intimate with the Churchman than he became in his last years—we supplement and complete the counterfeit presentments of his Eminence here made:—

They were speaking of Nigel Penruddock, whose movements had been a matter of much mystery during the last two years. Rumours of his having been received into the Roman Church had been rife; sometimes flatly, and in time faintly contradicted. Now the fact seemed admitted, and it would appear that he was about to return to England, not only as a Roman Catholic, but as a distinguished priest of the Church; and, it was said, even the representative of the Papacy. Nigel was changed. Instead of that anxious and moody look which formerly marred the refined beauty of his countenance, his glance was calm and yet radiant. He was thinner, it might almost be said emaciated, which seemed to add height to his tall figure. . . . All he spoke of was the magnitude of his task, the immense but inspiring labours which awaited him, and his deep sense of his responsibility. Nothing but the Divine principle of the Church could sustain him. Instead of avoiding society, as was his wont in old days, the Archbishop sought it. And there was nothing exclusive in his social habits; all classes and all creeds and all conditions of men were alike interesting to him; they were part of the community, with all whose pursuits, and passions, and interests, and occupations he seemed to sympathise; but respecting which he had

only one object—to bring them back once more to that imperial fold from which, in an hour of darkness and distraction, they had miserably wandered. The conversion of England was deeply engraven on the heart of Penruddock; it was his constant purpose and his daily and nightly prayer. So the Archbishop was seen everywhere, even at fashionable assemblies. He was a frequent guest at banquets, which he never tasted, for he was a smiling ascetic; and though he seemed to be preaching or celebrating Mass in every part of the metropolis, organising schools, establishing convents, and building cathedrals, he could find time to move resolutions at middle-class meetings, attend learned associations, and even send a paper to the Royal Society.

The Letters of Thirty-five Years.

"I TRUST TO BE LED TO THE TRUTH."

To T. W. ALLIES, M.A.

Lavington, *June 19, 1850.*

MY DEAR ALLIES,

Your letter* came at a time when I was obliged to delay writing, and since then until to-day I have been absent, travelling, and so overdone with writing that I could not answer it before.

The question you put appears to be, whether on the points you mention I know any considerations which might alter your conclusion.

This would require, as we said in London, a verifying of the matter of your premises, and a further statement of them than I have. But certainly your book upon the question of Schism is, to my mind, ample ground for doubting any contrary conclusion without more evidence than I have yet seen.

But I feel myself so much to need the same re-examination myself, that I hope to enter upon it with a single intention to

* Mr. Allies had written from Launton Rectory to Archdeacon Manning a letter in which he said: "I find at least five different points, more or less involving each other and widely branching, but each *capital*, on which I am unable to acquit the Church of England. These are the questions: (1) Of Unity; and, involved in it, (2) Of Infallibility; (3) Of Heresy; (4) Of Schism; (5) Of Jurisdiction (that is, the substitution of Royal for Papal supremacy—in the case of Parker, &c.). I consider that to be wrong in *any one* of these points cuts off a province of the Church from all the privileges of the one mystical body. What, then, and how great is the cumulative force of all five?" (See "A Life's Decision" for the whole narrative of Mr. Allies' conversion.)

obey the truth and will of God with all my heart. If I could offer to you anything you have not weighed, I would, gladly ; but you have, I know, far outgone me in real study. My life, as you know, has been active to excess, and you would hardly believe how little has been my time for reading. This makes me thoroughly mistrust myself ; and the heavier the crisis and its consequences, the more I turn to others to review and test my conclusions or opinions. All that I can say is that my time has been given to "serving my neighbour"—how poorly I well know.

This is a worthless letter to send you ; but I have no better. I trust to be led to the truth in these points, on which I feel to need rather than to be able to give such help as you require.

May God be with you, my dear Allies, that all you do may be according to His will, and bring you to peace at the last.

Give me your prayers always, as I am sure you will, for old and kind memory's sake.

Believe me ever yours affectionately,

H. E. MANNING.

"LET ME HAVE YOUR PRAYERS."

To T. W. ALLIES, M.A.

Kippington, Sevenoaks, *September 20, 1850.*

MY DEAR ALLIES,

Though I have not written, I have not forgotten you day by day. We have been too closely united, and I have known too much of your past trials, for me to be unmoved by anything so deeply affecting you.* May God bless and keep you to the end !

* Mr. Allies had been received into the Catholic Church twelve days before by Father Newman at St. Wilfrid's, Maryvale, near Birmingham.

Many thanks for the enclosed letters, which are very thoughtful and interesting, and also for your book ("The See of St. Peter.") I have read it once, and shall read it again closely, and with the examination you would desire. It is very able, and demands a full treatment by any one who will answer it. Let me have your prayers, that I may know and do the will of God in all things.

Believe me always affectionately yours,

H. E. MANNING.

"IT SHALL NOT BE DONE IN LIGHTNESS."

To J. R. HOPE-SCOTT, Q.C.

Lavington, Nov. 23, 1850.

MY DEAR HOPE,

Your last letter was a help to me, for I began to feel as if every man had gone to his own house, and left the matter.

Since then, events have driven me to a decision. This Anti-Popery cry has seized my brethren, and they asked me to be convened.* I must either resign at once, or convene them

* The Re-establishment of the Catholic Hierarchy had thrown the country into an anti-Popery fever, of which the futile Ecclesiastical Titles Bill was the Parliamentary expression. Cardinal Newman thus described what was passing at the time:—"Heresy, and scepticism, and infidelity, and fanaticism, may challenge the Establishment; but fling upon the gale the faintest whisper of Catholicism, and it recognizes by instinct the presence of its con-natural foe. Forthwith, as during the last year, the atmosphere is tremulous with agitation, and discharges its vibrations far and wide. A movement is in birth which has no natural crisis or resolution. Spontaneously the bells of the steeples begin to sound. Not by an act of volition, but by a sort of mechanical impulse, bishop and dean, archdeacon and canon, rector and curate, one after another, each on his high tower, off they set, swinging and booming, tolling and chiming, with nervous intenseness, and thickening emotion, and deepening volume, the old ding-dong which has scared town and country this weary time; tolling and chiming away, jingling and

ministerially and express my dissent, the reasons of which would involve my resignation. I went to the Bishop, and said this, and tendered my resignation. He was very kind, and wished me to take time; but I have written and made it final.

I should be glad if we might keep together; and whatever must be done, do it with a calm and deliberateness which shall give testimony that it shall not be done in lightness.

Ever affectionately yours,

H. E. M.

"EITHER ROME, OR LICENSE OF THOUGHT AND WILL."

To J. R. HOPE-SCOTT, Q.C.

[*Private.*]

44 Cadogan Place, *December 11, 1850.*

MY DEAR HOPE,

I feel, with you, that the argument is complete. For a long time I nevertheless felt a fear lest I should be doing an act morally wrong.

This fear has passed away, because the Church of England has revealed itself in a way to make me fear more on the other side. It remains, therefore, as an act of the will. But this, I suppose, it must be. And in making it I am helped by the

clamouring and ringing the changes on their poor half-dozen notes, all about 'the Popish aggression,' 'insolent and insidious,' 'insidious and insolent,' 'insolent and atrocious,' 'atrocious and insolent,' 'atrocious, insolent, and ungrateful,' 'ungrateful, insolent, and atrocious,' 'foul and offensive,' 'pestilent and horrid,' 'subtle and unholy,' 'audacious and revolting,' 'contemptible and shameless,' 'malignant,' 'frightful,' 'mad,' 'meretricious'—bobs (I think the ringers call them), bobs, and bobs-royal, and triple-bob-majors, and grandsires—to the extent of their compass and the full ring of their metal, in honour of Queen Bess, and to the confusion of the Holy Father and the Princes of the Church." In such a fussy fight, the innate dignity of the Archdeacon of Chichester, apart from doctrinal questionings, must by itself have incapacitated him for the post of fugleman.

fact, that to remain under our changed or revealed circumstances would also be an act of the will, and that not in conformity with, but in opposition to, intellectual real conviction ; and the intellect is God's gift, and our instrument in attaining knowledge of His will. . . . It would be to me a very great happiness if we could act together, and our names go together in the first publication of the fact. . . . The subject which has brought me to my present convictions is the perpetual office of the Church, under Divine guidance, in expounding the truth and deciding controversies. And the book which forced this on me, Melchior Canus' "*Loci Theologici*." It is a long book, but so orderly that you may get the whole outline with ease. Möhler's "*Symbolik*," you know.

But, after all, Holy Scripture comes to me in a new light, as Ephes. iv. 4-17, which seems to preclude the notion of a divisible unity ; which is, in fact, Arianism in the matter of the Church.

I entirely feel what you say of the alternative. It is either Rome, or license of thought and will. . . .

Believe me always affectionately yours,

H. E. MANNING.

"THIS MORNING, BY GOD'S MERCY."

To T. W. ALLIES, M.A.

14 Queen Street, Mayfair,

Passion Sunday, 1851.

MY DEAR ALLIES,

Others, I fear, will have been before me in telling you of my intention, but I may be the first to tell you that this morning, by God's mercy, I entered the One True Fold.

I have felt your consideration towards my sister in not coming

to see me ; but now, and here, I shall be delighted to see you again.

Pray for me that I may be kept in the grace of God.

Ever yours affectionately,

H. E. MANNING.

“NO DESIRE UNFULFILLED.”

To J. R. HOPE-SCOTT, Q.C.

14 Queen Street, *April* 7, 1851.

MY DEAR HOPE,

Will you accept this copy of the book you saw in my room yesterday [the “*Paradisus Animæ*”], in memory of Passion Sunday and its gift of grace to us? It is the most perfect book of devotion I know. Let me ask one thing. I read it through, one page at least a day, between January 26 and August 22, 1846, marking where I left off with the dates. It seemed to give me a new science, with order and harmony and details, as of devotion issuing from and returning into dogma. Could you burden yourself with the same resolution? If so, do it for my sake, and remember me when you do it.

I feel as if I had no desire unfulfilled, but to persevere in what God has given me for His Son's sake.

Believe me, my dear Hope,

Always affly yours,

H. E. M.

“THE ONLY HUMAN HELP.”

To J. R. HOPE-SCOTT, Q.C.

14 Queen Street, *October* 21, 1851.

. . . I am once more in my old quarters. They bring back strange remembrances. What revolutions have passed since we

started from this room that Saturday morning! And how blessed an end! as the soul said to Dante. *E da martirio venni a questa pace.* . . . You do not need that I should say how sensibly I remember all your sympathy, which was the only human help in the time when we two went together through the trial, which to be known must be endured.

H. E. MANNING.

"NO MISTAKE."

To J. R. HOPE-SCOTT, Q.C.

Rome, March 17, 1852.

. . . How this time reminds me of last year! On Passion Sunday I shall be in Retreat. *Stantes erant pedes nostri*; * and we made no mistake in our long reckoning, though we feared it up to the last opening of Fr. B.'s † door.

H. E. M.

PLANNING THE BAYSWATER COMMUNITY.

To J. R. HOPE-SCOTT, Q.C.

78 South Audley Street, January 28, 1856.

. . . Do you remember a conversation, the summer of 1854, one Sunday evening, at 22 Charles Street, on the good which might be done by four or five men living together and preaching steadily at different places on courses of solid subjects?

* These words were written in a copy of the "*Speculum Vitæ Sacerdotalis*" given by J. R. Hope to H. E. Manning, in April 1851. [Note by his Eminence].

† Father Brownbill, S.J., who had received Archdeacon Manning and Mr. Hope-Scott at the Church of the Jesuit Fathers in Farm Street on Passion Sunday, 1851.

The thought has long been in my mind, both before and since our conversation, and it has been coming to a point under an increased sense of the need.

H. E. M.

A DEDICATION.

*To the late ROBERT MONTEITH, of Carstairs.**

St. Mary of the Angels, Bayswater,

Christmas 1859.

DEAR MR. MONTEITH,

No one can feel more than I do how little worthy the following sermon is as a statement of the great truths contained in it ; and but for the wish of others, I should rather have let it pass with the day which called for it.

But if it shall help to keep in your mind the happiness of a day in which you made your beautiful and noble offering to the Church of God in Scotland, or to show to so much as one of the many who, though "not of us," were with us that day, that the true Headship and Sovereignty of Jesus Christ over His Kingdom is to be found alone in the One Church which is

* The late Mr. Monteith belonged to one of the great banking families of Glasgow. In early life he had meditated entering Parliament, but he was deterred from doing so by the fact that the serious errors of a Cabinet Minister in relation to Foreign policy passed unrepented under our system of party government. To the end of his life he was deeply interested in Foreign affairs, and his last act was to draw up his *Discourse on the Shedding of Blood*, the humane principles of which he had warmly advocated in Rome, in conjunction with his friend the late Mr. David Urquhart, at the time of the Vatican Council. After his conversion to the Catholic Church, Mr. Monteith was distinguished by his charities, one of which is commemorated by this dedication of the sermon preached by the Cardinal at the opening of the Church of the Immaculate Conception at Lanark. It was in the grounds at Carstairs that the Rev. and Hon. George Spencer—dear to Catholics as Father Ignatius—met with the sudden and unattended death which completed the programme of austerity he had planned and prayed for as applicable to his holy life.

Catholic and Roman, I shall not regret[†] letting it, with all its insufficiency, go abroad.

Believe me always

Very sincerely yours,

H. E. MANNING.

“LOVE FOR THE RELIGIOUS ORDERS.”

To the VERY REV. NORBERT SWEENEY, O.S.B.

St. Mary of the Angels, Bayswater,

Feast of the Guardian Angels, 1860.

DEAR FATHER PRIOR,

When you desired me to take a part in your great festival, I answered that I would with much willingness do your bidding, as a token of my love and veneration for the Religious Orders of the Church, and especially in England; and in printing this sermon* at your request, I do so as offering to you and to them a *tessera charitatis*, and that we may obtain in return a share in your charity and your prayers.

Believe me always

Your affectionate servant in Jesus Christ,

HENRY EDWARD MANNING.

THE OBLATES OF ST. CHARLES IN LONDON.

To NICHOLAS, FIRST CARDINAL-ARCHBISHOP OF WESTMINSTER.

St. Mary of the Angels, Bayswater,

November 14, 1860.

MY LORD CARDINAL,

In dedicating this sermon † to your Eminence, I do not

* “Unity in Diversity the Perfection of the Church,” preached at the consecration of the Priory and Pro-Cathedral of St. Michael’s, Hereford, 1860.

† “The Good Shepherd,” preached in the Church of St. Mary of the Angels, Bayswater, on the Feast of St. Charles, 1860.

seek to give it either worth or importance, which even your name could not do. But to whom can I better inscribe it than to you, the father and founder of the Oblates of St. Charles in the Diocese of Westminster? It was your command alone that constrained me to attempt a work which I know to have been for more than twenty years in your intention. Your name obtained for it, in the outset, a rescript of the Holy See, imparting the apostolical benediction; your counsel has directed it; and your authority guided all its course.

The Feast of St. Charles has never passed without your presence, except last year, when from your bed of sickness you wrote to us your words of encouragement and support. And this year, after twelve months, as I too well know, of perilous and protracted suffering, you came again among us to share and to complete the joy of our festival.

As a record of our gratitude for all these tokens of your affection, I pray you to accept from me, in the name of all, this imperfect expression of our filial attachment.

I have the honour to be, my Lord Cardinal,

Your Eminence's obedient servant,

H. E. MANNING.

"VERY DEAR, AS LIFE IS DRAWING TO ITS CLOSE."

(*To the Editor of THE PALL MALL GAZETTE.*)

York Place, Portman Square,

Nov. 3, 1866.

SIR,

I have read "Bocardo's" letter about the debate on Shelley's merits at Oxford, and can confirm your correspondent's recollection in most points by my own. Nevertheless, I do not believe that I was guilty of the rashness of throwing the javelin

over the Cam. It was, I think, a passage of arms got up by the Eton men of the two Unions. 'My share—if any—was only as a member of the august committee of the green baize table. I can, however, well remember the irruption of the three Cambridge orators.

We Oxford men were precise, orderly, and morbidly afraid of excess in word or manner. The Cambridge oratory came in like a flood into a mill-pond. Both Monckton Milnes and Henry Hallam took us aback by the boldness and freedom of their manner. But I remember the effect of Sunderland's declamation and action to this day. It had never been seen or heard before among us; we cowered like birds and ran like sheep. I was reminding, the other day, the Secretary of the India Board of the damage he did me. He was my private tutor, and was terrifically sitting right opposite to me. I had just rounded a period when I saw him make, as I believed in my agony, a sign of contempt, which all but brought me down. I acknowledge that we were utterly routed. Lord Houghton's beautiful reviving of those old days has in it something fragrant and sweet, and brings back old faces and old friendships, very dear as life is drawing to its close.

Your faithful servant,

HENRY E. MANNING.

"PRAYERS FOR ORIENTALS."

To the Rev. F. TONDINI, of the Congregation of the Fathers Barnabites.

8 York Place, Portman Square,

London, W., *November 7, 1866.*

REV. AND DEAR FATHER,

I have the greatest pleasure in giving my approbation to the Association of Prayers for the Conversion of Oriental

Schismatics, and especially of the Russians and Greeks, to the Catholic Faith and Unity, and in granting forty days' indulgence to all who shall co-operate with you in spreading the Association in the diocese of Westminster by reciting the prayer to our Immaculate Mother with that intention.

Be so good as to enrol my name in the Association. At this time, when the thought and desire of union is so active in the minds of men, I rejoice to see so truly and purely Catholic an Association extending in the midst of us. I am glad also to see it introduced among us by a spiritual son of the B. Alexander Sauli, the friend of S. Charles; this gives us the true re-union of Christendom on the basis of Trent, in submission to the Sovereign Pontiff, and under the intercession of the most Blessed and Immaculate Mother of God.

I heartily pray that God may bless you and your work,

And remain, Rev. and dear Father,

Your affectionate servant in Christ,

HENRY EDWARD,

Archbishop of Westminster.

"A TEST OF LOVE."

To Father HERBERT VAUGHAN.*

November 23, 1871.

MY DEAR FATHER VAUGHAN,

While I am sending this book to press, you are on the Atlantic, conducting the first band of Missionary Fathers from St. Joseph's College to their work among the Negroes.

* Now Bishop of Salford. The sermons thus inscribed to his Lordship are—"Our Duty to the Heathen," "Missions to the Heathen: a Test of Love," and "The Negro Mission;" two of which were preached at the great Missionary College of St. Joseph at Mill Hill. The whole are to be found in *Sermons on Ecclesiastical Subjects* (Burns and Oates).

I therefore cannot refrain from putting into this volume the three following sermons, not for any worth in them, but because they were preached at your request, and because they enable me to express what we owe to you for the founding of our first seminary for missions to the heathen. They will be, I hope, a permanent appeal to the charity and alms of the faithful in behalf of your great work ; and perhaps some one who reads them may help to finish your church, or may found a burse for the education of a missionary.

May God prosper you, and bring you home in safety.

Believe me always

Yours very affectionately in Christ,

HENRY EDWARD,

Archbishop of Westminster.

CERTAIN VISIONS.

To the Editor of THE TIMES.

Archbishop's House, S.W., *Sept.* 8, 1873.

SIR,

When the letter of a correspondent of the *Times** is embodied in the same type and in the same column with one of its leading communications, it may be assumed to be hardly less than editorial.

"Senex Anglicanus" asks of me a question. He has a full right to ask it, as I have a full right to decline to answer. But I have not the least inducement to withhold my reply : first because I can answer it at once ; and next, because I thank him for giving me the opportunity of calling your attention to an error in the leading article of the *Times* of Wednesday last.

* A letter signed "Senex Anglicanus" had appeared in the *Times*, in which the writer charged the Archbishop with "shrinking from the avowal of his belief in the miraculous apparition of Paray."

"Senex Anglicanus" asks of me, why, in relating the vision upon which the devotion of the Sacred Heart is founded, I passed "in total silence" over the vision which in your leading article of Wednesday last you described as the foundation of the devotion, and as a "physical operation, grotesque and extravagant."

My reason was this : That the vision you quoted is not the vision upon which the devotion was founded.

Of this "Senex Anglicanus" may satisfy himself by referring to the Life of the Blessed Margaret Mary, by the Rev. George Tickell (Burns and Oates, 1869, p. 151). In the Life of the Blessed Margaret Mary about seventy visions are recorded. I had no reason to quote any but the one in which this devotion had its origin.

Allow me now, in turn, to put a question to "Senex Anglicanus." Why did you, knowing so little on this subject, venture to write the following words?—

"What is to be thought of a reticence which bears so strong a likeness to studied evasion? No doubt the Archbishop found himself in a very difficult and perplexing position. He had strong reasons for shrinking from the avowal of his belief in such a story. He had still stronger motives for avoiding the slightest intimation of a doubt which would have ruined his character at Rome, and have exposed him to the danger of being torn to pieces by Veuillot. If he has succeeded in extricating himself from the difficulty, it is by a kind of dexterity which might be admirable in a Cagliostro, but which is not exactly that which people expect in an Archbishop."

In your article, sir, of Wednesday last, you published a *spicilegium* of what you thought hard words, uttered by me, deserved, as I think, by those who may be guilty of the faults I then censured. The passages above quoted are a fair example of the conduct of those whom I was describing, as critics who are in too great haste to condemn, and, like men who are

precipitate, stammer not only with their lips, but also with their pens and their intellect. The hypothetical form of the quotations I have given does not clear them from the worst-known kind of false witness—I mean insinuation of motives.

It is somewhat refreshing to me to be charged with reticence in any matter relating to what some people are pleased to call Popery ; and though I have sufficiently answered the question of “*Senex Anglicanus*,” I will also answer his question as to what you have thought fit to describe as a “physical operation.”

The vision you refer to is one, as I have said, in a multitude vouchsafed to the Blessed Margaret Mary. Those visions, as you are well aware, are not and cannot be matter of Divine faith ; for this reason, because they do not rest upon the revelation of God. Nevertheless, I fully believe them to be true.

First, because they rest upon evidence sufficient to command our belief as to the facts in the history of a person.

Secondly, because that evidence has passed under repeated and rigorous examination by competent authorities on the spot and in Rome.

Thirdly, because in the matter of those visions there is nothing that is not consistent with visions and Divine actions recorded in the Old and in the New Testament.

Your correspondent I assume to be a member of the Church of England, and he states himself to be of mature age. I may therefore further assume that he has not taken advantage of the principles of Biblical criticism sanctioned by the highest judicial authority in the realm some years ago. He does not, therefore, separate the subject-matter of Holy Scripture into inspired and uninspired, into Divine and human, into credible and incredible. He will not deny that visions, if true, are at all times acts of omnipotence, and that no human intelligence can prescribe limits to their effect. It will be well for him to read over again the twenty-first and twenty-second verses of the

second chapter of Genesis, also the twenty-fifth verse of the thirty-second chapter of the same book, and the twenty-seventh verse of the twentieth chapter of St. John's Gospel.

It is neither wise nor safe in those who profess to believe in a Creator and a Redeemer, and that He is the Lord and Disposer of all things which He has made and redeemed, to use arguments which overturn both the old creation and the new.

I am not going to enter, in the columns of the *Times*, upon a discussion of things so sacred. You, sir, though on some occasions somewhat peremptory and despotic, are never irreverent. Your columns are never stained with the trivial mockery which I sometimes read with shame in our papers. When we have the ill fate to be in opposition I recognize in you a fair and honourable opponent; and I feel assured that you do not desire me now to enter in your paper upon a discussion of miracles or of visions. I will therefore add only one more word, which may serve as a rule in estimating the nature of such supernatural facts. We read in the Apocalypse: "I took the book from the hand of the angel, and ate it up, and it was in my mouth sweet as honey, and when I had eaten it my belly was bitter" (Apoc. x. 10). Would it be a sign, I will not say of faith, but common sense, to call this a "physical operation," or to discuss the form, size, and material of this book, or how the physical qualities of sweetness and of bitterness inhered in an object seen in vision, and how it could be eaten? The region of visions is not earthly. They are to be read and understood in the light and by the laws of God's omnipotence.

I would request you to add to your former courtesies by inserting this letter in the *Times* of to-morrow.

I remain, sir, your faithful servant,

HENRY EDWARD,

Archbishop of Westminster.

"EVEN AN ARCHBISHOP."

S. Michael's, Hereford, *Sept.* 28, 1873.

MY DEAR F. GUIRON,

On Wednesday last, as I was coming in the train from Manchester to Worcester, I read for the first time your correspondence with Dr. Nicholson in the *Guardian*.^{*} Until then my knowledge of the whole affair was confined to his first letter, which I read when I gave it to you to answer, and his last, which, as the correspondence was closed, I put, without reading it, into the basket. Of all his intermediate letters I knew nothing, and with your answers my only contact was that I suggested to you certain books and references for your first letter. I remember that I heard you read a paragraph or two of your second ; and when I afterwards found that, unknown to me, it was still going on, I told you to waste no more time upon it, and also in what terms to close the correspondence.

Having now read your letters, I think it due to you to say that they are perfectly sound, Catholic, and unanswerable. If you had made any slip in doctrine, I should have taken upon myself the full responsibility—on the just rule, *quod facit per alium facit per se*. I take now the full responsibility of saying that you have not only made no such slip, but have done your work thoroughly well.

It is a just retribution that Dr. Nicholson, who began by accusing me and one of my clergy as either ignorant or unable to defend my words, should after all fall into your hands, and learn to his cost that he had better leave Catholic priests alone.

^{*} Dr. Nicholson had accused the Cardinal Archbishop of holding the Sacred Humanity to be Deified or made God, and also of separating the Sacred Humanity from the Divinity and making it a separate and "quasi-God"—two heresies which exclude each other.

His solemn appeals to me all through, and my excommunication as a heretic at last, are very amusing.

I cannot end this letter without saying that I admire in your letters nothing more than the calm, grave, respectful tone with which you bore with an assailant very unlike yourself. It is a sign of the love of truth and of souls. I hope Dr. Nicholson is a young man, for if he be an old one, you, at the outset of your priesthood, have read him a sharp lesson on the manner which befits the treatment of sacred things. He will have learned also that Catholic priests know their theology better than he can teach them, and that it is not safe to accuse even an archbishop. May every blessing be with you and your work.

Believe me always

Yours affectionately in Jesus Christ,

HENRY EDWARD,

Archbishop of Westminster.

“VATICANISM.”

To the Editor of MACMILLAN'S MAGAZINE.

October 22, 1874.

SIR,

The author of the article headed *Prussia and the Vatican*, in your October number,* believes that he has detected in me two faults—the one a want of “literary good faith”; the other a deviation from the definitions of the Vatican Council.

The gravity of these charges may be ascertained by the following samples of the author's accuracy:—

I. He quotes, without reference and with evident misunderstanding, a Latin sentence of transparent meaning to all

* A series of ignorant articles were appearing in this magazine under the title of “Prussia and the Vatican.”

Catholics—*Dominus Petro non solum universam Ecclesiam, sed etiam sæculum reliquit gubernandum.*

He then says: "The Pope is the Vicar of Christ; the temporal sovereign is the Vicar of the Pope."

To this I answer that Catholic theologians hold the three following principles:

1. That the Pope is not the Lord of the whole world.
2. That the Pope is not the Lord even of the whole Christian world.
3. That the Pope has not any purely temporal jurisdiction over temporal princes by Divine right.

Therefore it is untrue to say that "the temporal sovereign is Vicar of the Pope."

II. Again, the author says that "the temporal prince derives his authority from the Pope."

But, as St. Augustine would answer, "*Nemo potest dare quod non habet.*"

Therefore it is again untrue to say that the authority of the temporal prince is derived from the Pope. It is derived from God immediately to civil society, and, *mediante societate*, from God to the temporal prince.

III. The author says further that by the Constitution *Unam Sanctam* all power is in the Pope as all light is in the sun; that the temporal prince has only a borrowed light; and a sword to be used "at the bidding" of the Pope.

I have affirmed, in the essay on *Cesarism and Ultramontanism*, that the doctrine of the *Unam Sanctam* is as follows:—

1. That there are in the world two powers, both ordained of God, the natural and the supernatural.
2. That of these two the supernatural is the higher.
3. That in its exercise the natural is limited and directed by the law of God.

Such is the doctrine stripped of all imagery of "swords and lights." But it is easier to cavil about words, images, meta-

phors, and figures, than to face facts and principles. Therefore, if the author means by "bidding" of the Pope that the temporal prince is bound to wield the temporal sword in obedience to the law of God, he is right enough; but if by "bidding" he means the caprice or human passion of the Pope, he shows that my words about common sense were not out of place.

IV. We now come to *The Vatican Council*. I hope the author has not read it; for it does not contain a syllable upon the subject. If he had made this assertion after reading it, I hardly know what to say about literary good faith. But he may mean that the Vatican Council, by defining the Infallibility of the Pope, has raised the *Unam Sanctam* to an *ex-cathedrâ* utterance. It was always so before. The Pope did not begin to be infallible in 1870; nor were Catholics free to deny his infallibility before that date. The denial of his infallibility had indeed never been condemned by a definition, because since the rise of Gallicanism in 1682 no Œcumenical Council had ever been convened. But let us suppose the *Unam Sanctam* to be now binding upon Catholics: it is binding not in the interpretation of the author of *Prussia and the Vatican*, but of the theologians of the Catholic Church; and that interpretation I have given above.

V. "Vaticanism" has indeed shown that between the Christian Church and States without Christianity the *modus vivendi* can only be found by an inflexible refusal to encourage and promote the dechristianizing of education, of literature, of legislation, and of the public and private life of men. If by "cursing modern society" the author means anything more, I must again invoke common sense, and perhaps literary good faith.

VI. But I now come to a matter more difficult of explanation. The author says that in certain articles in the *Contemporary Review* I have kept facts out of sight, and claimed "for Ultramontanism no other rights than those asserted by the Anglican Church and by English Nonconformist sects."

I am afraid the author has read those articles with no more care than he bestowed on reading *The Vatican Council*.

My argument, which was repeated to weariness, was this: "The limitation which has changed Cæsarism into Christian monarchy is law, and that law the law of God, represented, expounded, and applied on earth by an authority of His own creation, and by judicial powers of His own delegation, independent of all human legislatures, and superior to all prerogatives of kings." "Now what I have here asserted is Ultramontanism, but it is not Ultramontanism alone—it is Christianity as it has been held by all men, in all ages, by Catholics and by Protestants alike, by Ultramontanes and by Gallicans, by Anglicans and by Presbyterians." (*Cæsarism and Ultramontanism*.)

I see no "keeping back of facts" here. My assertion is this: "Every Christian community claims to be independent of human authority in matter of conscience; and in deciding what is matter of conscience to be superior to all civil powers." In this I say, and say again, Anglicans and all Protestants who retain Christianity—for Erastians can hardly be called Protestants—are agreed. In *this point* Ultramontanes claim no more than Protestants and Anglicans. Where have I ever said that Ultramontanes in other things claim no more?

"All Ultramontanes make these claims." Will the author, therefore, convert the proposition, and say—"All who make these claims are Ultramontanes"?

If he be an Oxford man he is not strong in his Aldrich.

VII. Finally, in a note the author quotes a passage from the *Civiltà Cattolica* of the 18th of March 1871. Now, I can find 20th of March 1871, but no 18th; and in the *Fascicolo*, 20 Marzo, I can find no such passage. I cannot deal with scraps torn from their context without reference, or with an inaccurate reference. But I can clearly see that the meaning here is as transparent to those who wish to see as in the author's anony-

mous Latin quotation. Of one thing, however, I am certain, that its sense is identical with the propositions I have here given from Catholic theologians; and that the author has neither proved a want of literary good faith nor any shade of variation between "Vaticanism" and what is written at Westminster.

I remain, sir, your faithful servant,

HENRY EDWARD,

Archbishop of Westminster.

"OVERCASTING A FRIENDSHIP OF FORTY-FIVE YEARS."

To the Editor of THE NEW YORK HERALD.

Westminster, November 10, 1874.

DEAR SIR,

In answer to your question as to my statement about the Vatican Council in the *Times* of yesterday, I reply as follows:—

I asserted that the Vatican Decrees have not changed by a jot or a tittle the obligations or conditions of the civil obedience of Catholics towards the civil powers. The whole of Mr. Gladstone's pamphlet hangs on the contrary assertion, and falls with it.

In proof of my assertion I add:

1. That the infallibility of the Pope was a doctrine of Divine faith before the Vatican Council was held. In the second and third part of a book called *Petri Privilegium* I have given more than sufficient evidence of this assertion.

2. That the Vatican Council simply declared an old truth, and made no new dogma.

3. That the position of Catholics, therefore, in respect to civil allegiance, since the Vatican Council, is precisely what it was before it.

4. That the civil powers of the Christian world have hitherto stood in peaceful relations with an Infallible Church, and that relation has been often recognized by the Church in its Councils. The Vatican Council had therefore no new matter to treat in this point.

5. That the Vatican Council has made no decree whatever on the subject of the civil powers, nor on civil allegiance. This subject was not so much as proposed.

The civil obedience of Catholics rests upon the natural law and the revealed law of God. Society is founded in nature, and subjects are bound in all things lawful to obey their rulers. Society, when Christian, has higher sanctions, and subjects are bound to obey rulers for conscience sake, and because the powers that be are ordained of God. Of all this the Vatican Decrees can have changed nothing, because they have touched nothing.

Mr. Gladstone's whole argument hangs upon an erroneous assertion, into which I can only suppose he has been misled by his misplaced trust in Dr. Döllinger and some of his friends.

On public and private grounds I deeply lament this act of imprudence, and, but for my belief in Mr. Gladstone's sincerity, I should say, this act of injustice. I lament it, as an act out of all harmony and proportion to a great statesman's life, and as the first event that has overcast a friendship of forty-five years. His whole public life has hitherto consolidated the Christian and civil peace of these kingdoms. This act, unless the good providence of God and the good sense of Englishmen avert it, may wreck more than the work of Mr. Gladstone's public career, and at the end of a long life may tarnish a great name.

I remain, dear sir, your faithful servant,

HENRY EDWARD,

Archbishop of Westminster.

"PLAIN ANSWERS IN PLAIN ENGLISH."

To the Editor of MACMILLAN'S MAGAZINE.

La Spezia, December 10, 1874.

SIR,

The postscript to an article on *Prussia and the Vatican*, in your December number, needs an answer, and it shall be given. For a writer who affirms that the Head of the Catholic Church claims to be "the Incarnate and Visible Word of God" I have really compassion. Either he sincerely knows no better, and for such exceptional want of knowledge is worthy of all pity, or, knowing better, he is an object of compassion for graver reasons.

I will counsel this gentleman to draw his knowledge from purer and more authentic sources than "Janus," "Quirinus," and the "Old Catholics" of Munich. They will only mislead him. It is profusely evident that he has not yet learnt the first principles of the matter he treats with such confidence in himself, and such contempt of "Vatican Clerics." A writer who believes that the Vicar of Our Lord claims to be "the Incarnate Word" has given to the world the measure of his knowledge, or of his fairness, or of both.

It will be time to discuss the Constitution *Unam Sanctam* with him when he has not only read, but mastered, Hergenröther's *Katholische Kirche und Christlicher Staat*, in which the accusations of the Munich Old Catholics are fully refuted.

The writer disclaims in his article all intention of impugning my "personal good faith." I am glad to hear it, because he did so in his last article; and he has repeated it in the postscript before me. He there clearly implies a charge of duplicity in the use of "the Queen's English." Let me for the last time advise this gentleman to use only the Queen's English, in which he will find none of the nicknames and none of the discour-

tesies which stain his writings. And also for the last time I will say that an adversary who cannot believe in the honour of those who are opposed to him, not only always strikes wide, but deserves to have his spurs hacked off, and to be led out of the lists of honourable controversy.

What I have publicly affirmed I shall publicly justify, not before your nameless correspondent, but before a tribunal in which I gladly recognize a right to know what I believe and what I teach.

I will now turn to the postscript. In it I find an interrogatory of five questions, followed by these peremptory words—in imitation, it would seem, of a late Prime Minister—not a little comic :—

“ I require plain answers in plain English.”

I will give them, but not to the interrogator, whose competence I reject. They shall be given plainly and promptly to all into whose hands his interrogative false witness may fall, lest they should be misled by it.

The writer asks :

1. “ Did Dr. Manning himself, and the bulk of his clergy, consider themselves before the Vatican Decrees as absolved from their allegiance to the British Crown ? ”

Answer.—No.

2. “ If Dr. Manning and his clergy did not ” so consider themselves absolved, “ is it, or is it not, a fact that since the Vatican Decrees they are dogmatically bound, at the peril of their salvation, to consider themselves absolved from that allegiance ? ”

Answer.—It is not a fact. Neither I nor they consider ourselves to be absolved from our allegiance ; and the Vatican Decrees have not so much as touched our allegiance.

3. “ Is it not certain that the Irish Bishops and the English Vicars Apostolic ” “ did not consider themselves as absolved from their British allegiance ? ”

Answer.—Most certain ; and equally certain that we hold ourselves to be bound equally by that allegiance.

4. "Is there not a risk that a body of officials, not so bound by the ties of allegiance to the Crown of the country in which they are actively employed, and having to obey a code of laws radically different from those of that country, may come into collision with the latter?"

Answer.—Every sentence in this question is either absurd or false. I and my clergy are bound by the ties of allegiance. *Cadit quæstio*. If by "code of laws" be meant civil laws, we have no such code. If by "code of laws" be meant spiritual and religious discipline, there can be no collision, unless Falk laws be introduced into England.

5. "Is Dr. Manning perfectly certain that cases have not already arisen within his own jurisdiction in which clerical persons have been brought into a conflict of jurisdiction," or "have decided (*sic*) since 1870 in favour of the Curial jurisdiction?"

Answer.—I have no knowledge whatsoever of any such cases.

If any such have arisen, they who dealt with them since 1870 otherwise than they would have dealt with them before 1870, have gone astray. The Vatican Council has not so much as touched any such possible question of civil jurisdiction.

Here we return to the sole point in contest.

Before the Council met, a party at Munich prophesied to the world that its Decrees would clash with Civil Allegiances. During the Council they strove in every way to bring down the pressure of the Civil Governments of Europe to hinder the freedom of the Council. The Council steadfastly did its duty, and defined the purely spiritual doctrine of the Authority and the Infallibility of the Head of the Church. It was this they really feared. It is a doctrine they had denied ; and its defi-

nition was fatal to their literary authority, and to their personal importance.

From that hour their efforts have been redoubled to bring down the Civil Powers upon the Catholic Church. They have succeeded in setting the German Empire on fire. They are now endeavouring to set fire to the civil and religious peace of our three kingdoms. The whole network of this mischief, the methods and the men, are well known. But it will not succeed. The momentary stir and suspicion, unhappily raised by a great name, will in a little while pass away ; and the English people will know not only that the Vatican Decrees have not changed so much as a jot or tittle of our Civil Allegiance, but that Catholics are better evidence as to their own religion than those who are now teaching us the meaning of our Councils, and catechizing us about our loyalty.

I remain, sir, your faithful servant,

HENRY EDWARD,

Archbishop of Westminster.

PAPAL INFALLIBILITY.

To the Editor of the ECHO.

January 12, 1875.

SIR,

I am afraid that I must complain, as you say, once more of your statement in the *Echo* of yesterday evening, purporting to convey what I have written on the subject of the Infallibility of the Pope. What you state is the reverse of what I have written.

Nowhere have I written "that prior to the definition of 1870 the voice of the Roman Catholic Church was that of the Episcopate speaking with their Head the Pope."

Convert the proposition and it is true enough. "The Episcopate, speaking with their Head the Pope, is the voice of the

Roman Church." But this was not the only way by which the infallible voice of the Roman Church was heard before 1870. My whole book, *Petri Privilegium*, gives evidence to show "that the Head of the Church, when speaking *ex cathedrâ*, was infallible before 1870." You have, therefore, inverted my whole statement.

In proof of the Infallibility of the Head of the Church speaking *ex cathedrâ*, I have given in the second part of *Petri Privilegium* a whole tradition of witnesses extending over a thousand years.

I have also shown that in the last three hundred years, between the Council of Trent and the Council of the Vatican, the Head of the Church has spoken *ex cathedrâ*, as in the Bull *Unigenitus*, the Bull *Auctorem Fidei*, and the Bull of the Immaculate Conception, all of which have been received as infallible by the whole Church before 1870, on the faith of the Infallibility of the Roman Pontiff, speaking *ex cathedrâ*. I am afraid, therefore, that I must call on you once more to state more correctly what I have written, which is as follows:—

1. That the Episcopate, speaking with its Head, is infallible.
2. That the Head, speaking *ex cathedrâ*, is infallible.

Either way, the voice of the Roman Church is heard.

Your statement, therefore, which excludes the latter proposition, inverts the whole statement and argument of my book, which proves, as I believe, that before 1870, and up to the time of the Apostles, S. Peter and his successors in the Roman See have been, by Divine assistance, preserved from error in faith and morals.

I am sure that you did me this wrong without malice and without guile.

I remain, sir, your faithful servant,

HENRY EDWARD,

Archbishop of Westminster.

"THE GOLDEN TARGET."

*To the Editor of THE TIMES.*8 York Place, W., *January 26* [1873].

SIR,

Until my return to London yesterday evening I had no opportunity of reading the comments which appeared in your paper of Thursday last on what you supposed me to have said on the preceding Tuesday night at Sheffield. Misled by an account which I do not doubt was given in good faith, but which conveys no report of my words, you have gravely and injuriously misrepresented me. I ask you, therefore, not on personal motives only, but for public reasons, to do me the act of justice of inserting what I did say, with a prominence equal to that of your remarks.

The *Sheffield Daily Telegraph*, which is responsible for the imprudence, if any there be, of reviving on Tuesday last the memory of Lord Denbigh's words, and of making the comments which I considered it then my duty to answer, published on the following day a *verbatim*, and, with few exceptions, a singularly accurate report of what I said.

I will confine myself at present to the two following points:—

You quote as my words that Catholics "cannot identify themselves very closely with a State which admits all creeds and all forms of worship on the same level." Nor can they be "in sympathy with a State which encourages secular education." My words were:—

"How can Catholics, who believe that the faith is one, mingle themselves up in a system which declares that all forms of doctrine are equal? It is impossible. How can Catholics, who believe that one faith carries with it by necessity unity of worship, regard with sympathy a state of things in which all forms of worship are put upon the same level? . . .

How can Catholics, who believe that there should be no education which is not based on the revelation of God, be in sympathy with a state of things in which secular instruction is to be separated from religion ?”

You will perceive, Sir, that I spoke of the condition of our present party politics, and in no sense of the British Monarchy.

Your next misrepresentation, as I must call it, is far more serious. You say :—

“If Catholicism is Popery, and Popery, as Dr. Manning avows, is Ultramontanism, and Ultramontanism is allegiance to a foreign Sovereign, there could hardly be a worse recommendation of a Catholic League in English eyes. Unfortunately, these damaging admissions were repeated throughout the Archbishop’s speech.”

Sir, these admissions are not repeated in my speech. They are not to be found in my speech ; they are not to be found even in the garbled account from which you quote. The hypothetical premiss—“if Ultramontanism is allegiance to a foreign Sovereign”—is entirely your own. It is false in law and in fact, as Sir George Bowyer, in his able letter, has already shown. Sir George Bowyer’s instincts at once detected that such words as you impute to me could not be mine.

What I did say I here give in the words of the report, which has never been revised by me :—

“I will sum up what I have said in this :—That within the limit and circle of our faith we can compromise nothing—that within that which I will call the gold of the target, we can admit of nothing but the most pure and unalloyed fidelity to the faith of the Church. Outside of that circle, outside of what I may call the gold of the target, in all things which relate either to the social welfare or to the political well-being, to the peace and stability of the country and of the empire,

there are no men on the face of England who are more loyal, there are no men who are more patriotic than Catholics. In our allegiance to the faith we admit of no compromise, but there are no men in England who are more patriotic in all things which are outside the question of faith than the Catholics of the British Empire. Nay, I will go further, and will say there are no men who are more ready to labour for the well-being of the country, for its political peace, for its political progress, for its social order, for its industry, its commerce, and for its education, than are the Catholics of this country. Now, I can conceive no subject in which Catholics are unpatriotic. I can conceive no subject in which Catholics can be in collision with the laws of the British Empire, so long as the laws of the British Empire are not in collision with the laws of God."

The error into which you have been led is this :—You represent me as saying that there is in the civil allegiance of Catholics a circle which is reserved for some other, and, you say, foreign authority. I affirmed that this circle surrounds our faith, outside of which our loyalty is as pure and true as that of other men ; and I will add, what Sir George Bowyer has well said, that it is our faith that dictates our loyalty.

I forbear, at present, from all further comments on your article, save only this,—I am at a loss to see how our public peace can be promoted by holding me up as an example of disloyalty. As an Englishman, I am as sensitive on this point as you can be ; but you will, I think, see that as your words cannot affect me only as a private person, they may have an effect which neither you nor I should desire.

I have no doubt, Sir, that you will make the act of reparation which is due to me by inserting this letter in your paper of to-morrow.

I am, Sir, your faithful servant,

HENRY EDWARD,

Archbishop of Westminster.

“THE LIVING CONSCIOUSNESS OF THE CHURCH.”

To THE CONGREGATION OF THE OBLATES OF S. CHARLES.*

Ash Wednesday 1875.

REVEREND AND DEAR FATHERS,

Nearly ten years ago I dedicated to you a very slender book on “The Temporal Mission of the Holy Ghost.” And now once more I have another, which traces at least the outline of the same subject.

The former book was on the special office of the Holy Ghost in the One Visible Church, which is the organ of His divine voice. The present volume deals with the universal office of the Holy Ghost in the souls of men. The former or special office dates from the Incarnation and the Day of Pentecost ; the latter or universal office dates from the Creation, and at this hour still pervades by its operations the whole race of mankind. It is true to say with S. Irenaeus, *Ubi Ecclesia ibi Spiritus*—“Where the Church is there is the Spirit ;” but it would not be true to say, Where the Church is not, neither is the Spirit there. The operations of the Holy Ghost have always pervaded the whole race of men from the beginning, and they are now in full activity even among those who are without the Church ; for God will have all men to be saved, and to come to the knowledge of the truth.

I have therefore, in this present volume, spoken of the universal office of which every living man has shared, and does share at this hour ; and I have tried to draw the outline of our individual sanctification. Nobody can be more fully aware how slender and insufficient are both these books. They are only put out as provocations, in the hope of rousing you to fill up the outline.

* The dedication of “The Internal Working of the Holy Ghost.” (Burns & Oates.) 1875.

It is my hope that some of you may be stirred up to edit, in one volume, the treatises of S. Didymus, S. Basil, and S. Ambrose, on the Holy Ghost; and also certain portions of S. Bonaventure, S. Thomas the Carthusian, and S. Bernardine of Sienna, on the Graces and Seven Gifts of the Holy Ghost, and on the Beatitudes which spring from them. These united would make a precious store for students and for preachers.

My belief is that these topics have a special fitness in the nineteenth century. They are the direct antidote both of the heretical spirit which is abroad, and of the unspiritual and worldly mind of so many Christians. The presence of the Holy Ghost in the Church is the source of its infallibility; the presence of the Holy Ghost in the soul is the source of its sanctification. These two operations of the same spirit are in perfect harmony. The test of the spiritual man is his conformity to the mind of the Church. *Sentire cum Ecclesia*, in dogma, discipline, traditions, devotions, customs, opinions, sympathies, is the countersign that the work in our hearts is not from the diabolical spirit, nor from the human, but from the Divine.

S. Ambrose, S. Francis, S. Philip, S. Teresa, had an ardent devotion to the Holy Ghost. S. Teresa, in her Life, tells us that one day, after Mass, on the vigil of Pentecost, in a very retired place where she often used to pray, she was reading a work on the Feast of Pentecost by a Carthusian. I have always thought and hoped that it may have been the work of Dionysius, from whom I have quoted in these pages. His spiritual treatises are of singular beauty and depth, uniting the subtilty and accuracy of a scholastic with the spiritual light and sweetness of a mystical theologian.

It would seem that the development of error has constrained the Church in these times to treat especially of the third and last clause of the Apostles' Creed: "I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints."

The definitions of the Immaculate Conception of the Mother of God, of the Infallibility of the Vicar of Christ, bring out into distinct relief the twofold office of the Holy Ghost, of which one part is His perpetual assistance in the Church, the other His sanctification of the soul, of which the Immaculate Conception is the first-fruits and perfect exemplar.

The living consciousness which the Catholic Church has, that it is the dwelling-place of the Spirit of Truth and the organ of His Voice, seems to be growing more and more vividly upon its pastors and people, as the nations are falling away : *Hi sunt, qui segregant semetipsos animales, Spiritum non habentes*. This prophecy of the Apostle is visibly fulfilling before our eyes ; while the unity, outward and inward, the unanimity and supernatural expansion of the Catholic Church by its own imperishable life and intrinsic force, bear witness of a Presence, a Mind, a Will, and a Power which is not of man, but of God. We seem to see and to touch the evidence of the promise, "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever. It is expedient for you that I go ; for if I go not, the Paraclete will not come to you ; but if I go, I will send Him to you, the Spirit of Truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him ; but you shall know Him, because He shall abide with you, and shall be in you."

My purpose, however, is not to enter upon this large field in a preface, but only to commend to you, as the matter of your special study and the burden of your constant preaching, "the ministration of the Spirit," under which we are. S. Ambrose says : "*Si appellare dominum Jesum sine Spiritu non possumus, utique sine Spiritu prædicare non possumus.*" I can desire for you, therefore, no better gift than that you may all be *pleni Spiritu Sancto et Sapientia*. *Et vos, unctionem quam accepistis ab Eo, maneat in vobis. Et non necesse habetis ut aliquis doceat*

vos ; sed sicut unctio ejus docet voce de omnibus, et verum est, et non est mendacium. Et sicut docuit manete in Eo.

Believe me, reverend and dear Fathers,

Yours very affectionately in Jesus Christ,

HENRY EDWARD,

Archbishop of Westminster.

“AS MY TIME GROWS SHORT.”

To the ENGLISH STUDENTS OF THE UNIVERSITY OF LOUVAIN.

Archbishop's House, Westminster, S.W.,

June 18, 1875.

You will, I hope, believe that my long delay in thanking you for your address of congratulations * has arisen from no want of appreciation on my part.

I have been steadily replying, as my heavy duties allow me the time, to the many similar expressions of confidence and goodwill. But I have not as yet been able to reply to all.

I now thank you from my heart for your filial words, and I pray God that you may bring home into England the high intellectual culture of a Catholic University to aid in raising the intellectual maturity of our Catholic people.

It is a happiness to me to know that as my time grows short there are young men fresh and green in the vigour of youth and faith to take up the work we must soon lay down. There is a future in England for all who are the disciples of the See of Peter. *Doctores fidelium Ecclesiae discipuli.*

May God perfect this spirit in you, and keep you always in His holy fear.

HENRY EDWARD,

Cardinal Archbishop of Westminster.

* On the occasion of the Archbishop's elevation to the Cardinalate.

"THE ONLY HONOUR."

To CANON O'SULLIVAN, V.G.*

Archbishop's House, Westminster,
July 10, 1875.

I thank you, and through you, as President, the Association of the Venerable College of St. Thomas de Urbe, for the words of congratulation and confidence addressed to me at your last meeting.

You will, I believe, all of you accept my assurance that, though not an alumnus, I am a true, and loyal, and old friend of the English College at Rome. I have from time to time lived within its walls so long as to amount to years. Every part of it is as familiar to me as if it had been my home. Its memories and its traditions are sacred to all Catholics; and for the last years I have had the official duty of watching over its safety.

Be sure therefore that though I have not my predecessor's right to be a patron of your association, I have the will to be in every way united with you.

I thank you all for what you say to and of myself. You will give me your prayers that I may never be wanting in the duties which the Holy Father has been pleased to lay upon me. The times are not times of peace, and the only honour is to be in the front in time of need.

May God multiply, and prosper, and consolidate the Association of St. Thomas de Urbe!

Believe me, &c.,

HENRY E.,

Cardinal Archbishop of Westminster.

* Canon O'Sullivan had presented on behalf of the Association of the Venerable College of St. Thomas de Urbe an address of congratulation.

DANIEL O'CONNELL.

*To the LORD MAYOR OF DUBLIN.**London, *July 28, 1875.*

MY DEAR LORD MAYOR,

I return you my very sincere thanks for your lordship's kindness in inviting me to take part in the centenary of Daniel O'Connell's birth, and I beg you to convey to all who are acting with you my regret that it will be impossible for me to be present. Had it been in my power to be with you, I should have expressed in no uncertain words the gratitude of Catholics in England to the man whose prudence, firmness, eloquence, and devotion won for the Catholic Church in these realms its liberation from penal laws.

To him is due, under God, more than to any other, that Ireland is an united people, growing year by year in power and prosperity. I am old enough to remember O'Connell's first entrance into the Legislature, and how in him and by him the Catholics of these kingdoms became an integral part of the public opinion and of the Legislature of the Empire. But I believe it will be for posterity to appreciate fully the work which he accomplished from that day. The Catholic Church in our country has become a part of our national life, and our fellow-countrymen have seen its worship and heard its voice, and are beginning to regard it with respect and goodwill as one of the most powerful and beneficent influences of our social order. Daily and intimate contact with Catholics has swept away old controversies. And in bringing about this pacific change Daniel O'Connell stands as the foremost man.

I rejoice to hear the noble and pathetic answer of the Bishops of Germany to your timely invitation. I hope the good Pro-

* Peter Paul M'Swiney was Lord Mayor at the time of the O'Connell Centenary Celebration.

vidence of God will raise up in Germany from among its Catholic laity a man who shall lead them to the restoration of liberty of conscience to the Church.

Believe me, my dear Lord Mayor, your faithful servant,

HENRY EDWARD, CARDINAL MANNING.

Archbishop of Westminster.

"IN THE DAYS OF ANXIETY."

*To the BISHOP OF PORT LOUIS.**

Archbishop's House, *July 30, 1875.*

MY DEAR LORD,

I hope that neither your Lordship nor your good clergy will believe for a moment that I have been insensible to your great kindness in conveying to me your sympathy and goodwill in what the Holy Father has been pleased to lay upon me.

In truth, since I came from Rome, the press of correspondence coming upon my ordinary work, already beyond my time, has caused me to fall into a great arrear. Let me now heartily thank you and your excellent priests. They will, I hope, pray for me that in the days of anxiety, which are upon us, and may hereafter be still darker, I may have light to see, and strength to do, what the Holy See requires of its servants.

In return I will not fail to ask that the spirit of unity and charity, and zeal for souls, may be abundantly poured out upon the Church and Diocese of Port Louis.

Believe me, my dear Lord, yours affectionately in Jesus Christ,

HENRY E.,

Cardinal Archbishop of Westminster.

* Who had sent on behalf of himself and his clergy a letter of congratulation.

"THE APPEAL TO HISTORY."

*To the Editor of THE DAILY TELEGRAPH.*Archbishop's House, *October 15, 1875.*

SIR,

Lord Redesdale's courteous letter* in your paper of to-day is one more example in proof of the statement that my critics suppress my argument instead of answering it.

"If the voice of the Church be, by Divine assistance, infallible," then to appeal from it, to whatsoever tribunal, is to reject a Divine authority. This is clearly both treason and heresy.

What Lord Redesdale has to show is "that the voice of the Church is not, by Divine assistance, infallible." This he has

* Lord Redesdale had written as follows :—"Cardinal Manning gives the following as the correct extract from 'The Temporal Mission of the Holy Ghost': 'The appeal to antiquity is both a treason and a heresy. It is a treason because it rejects the Divine voice of the Church at this hour, and a heresy because it denies that voice to be Divine.' And defends it by stating his argument to be as follows: 'The appeal from the living voice of the Church to any tribunal whatsoever, human history included, is an act of private judgment and a treason, because that living voice is supreme; and to appeal from that supreme voice is also a heresy, because that voice, by Divine assistance, is infallible.' He adds: 'I have seen much misrepresentation of my argument, but I have never seen an answer. Unless the premisses can be refuted no answer can be made.' I accept the challenge. The Church of Rome refuses the cup to the laity who come to her to receive the Sacrament of Christ's Body and Blood. I desire the Cardinal to give, if he can, prompt, separate, and explicit answers to the three following questions :—First. Is it treason and heresy to say that history informs us that when Christ instituted that Holy Sacrament He ordained that His blood was to be given and received through the wine as well as His body through the bread, and that all ought now to receive the Sacrament in the manner He ordained? Second. Is it treason and heresy to say that antiquity informs us that in the time of the Apostles and long afterwards all who received that Sacrament partook of the wine as well as the bread, and that we ought all now to do as they did? Third. When and how was the Church of Rome Divinely instructed to order what is directly contrary to what Christ Himself ordered when on earth by express words?" The other topics and twistings put forth by Lord Redesdale in subsequent letters will be sufficiently explained by the terms of his Eminence's replies.

not done, nor attempted to do. I, therefore, answer his questions as follows :—

1. Our Lord ordained that the Holy Sacrament should be consecrated and received by His Apostles in both kinds, but He did not ordain that it should be received by all Christians in both kinds.

2. Communion in both kinds was in use for centuries, and is in use in some places at this day, but not as a necessary obligation by Divine commandment. We therefore are not all bound to Communion in both kinds.

3. The Church was Divinely instructed in all things relating to doctrine and discipline by the advent of the Spirit of Truth on the day of Pentecost, who, according to the promise of Our Lord, abides for ever in the Church.

Lord Redesdale will find my proof of this truth in the book he has quoted. Until he has refuted this premiss, which my critics have always suppressed, he is only begging the question once more. I therefore affirm that, to say, as he implies, that Communion in both kinds is necessary to all is both treason and heresy ; not because it is an assertion intrinsically erroneous in itself, but because it is an assertion made in contradiction to an authority which is Divine. This point Lord Redesdale has avoided ; but it is the point of my argument which he was bound to refute.

I remain, Sir, your faithful servant,

HENRY EDWARD,

Cardinal Archbishop.

“A DIVINE AUTHORITY.”

To the Editor of THE DAILY TELEGRAPH.

Archbishop's House, Westminster,

October 22 [1875].

SIR,

Your readers must, I fear, be weary of the subject, but I must not be so far wanting in courtesy to Lord Redesdale as

not to reply to his letter. I must ~~once~~ more call his attention to the fact that he has both begged the question and changed it. The question between us is simply this : "Is it heresy to appeal *from* a Divine authority?" You, Sir, were clear-sighted enough to see that to appeal *from* a Divine judge to any human tribunal whatsoever must be unlawful. What Lord Redesdale has to show is, "that the authority of the Church is not Divine." Instead of proving this he has assumed it; and he then affirms that it has erred. Let him say whether the authority of the Church be Divine or not. If it be Divine no appeal can lie from it.

If he say that it is only human I must ask him to read the book he has referred to, "The Temporal Mission of the Holy Ghost." If, after reading it, Lord Redesdale shall still say either that the Spirit of Truth does not guide the Church, or that the Church, guided by the Spirit of Truth, can err in faith, I shall then have an answer to the question which he has hitherto begged.

On the question of the lawfulness and sufficiency of Communion "in one kind" I shall then be ready to give a full statement. But at this time it is irrelevant.

It is not relevant to say the authority of the Church is not Divine because it has ordained Communion in one kind. It can only be proved not to be Divine by the evidence proper to the question, "What is the authority with which the Divine Founder of the Church invested it?"

As I cannot ask you, Sir, to reprint a book in your columns I must refer your readers to the work already named, in which I have given, as I believe, full and sufficient proof of the Faith.

I remain, Sir, your faithful servant,

HENRY EDWARD,

Cardinal Archbishop.

“HOLY SCRIPTURE IS SCRIPTURE ONLY IN ITS RIGHT SENSE.”

To the Editor of THE DAILY TELEGRAPH.

Archbishop's House, *October 27* [1875].

SIR,

Lord Redesdale is a little too confident of victory. He has not yet put off his harness. His letter of to-day contains some matters which, I believe, on reflection he will think, as I do, to be irrelevant. I will therefore still confine myself to our argument. Neither Lord Redesdale, nor any man, can show that the authority of the Roman Church is not Divine because it “refuses the Cup to the laity”—I am using his words—until he shall have first shown that the obligation to receive Communion in both kinds is, by Divine commandment, imposed upon all Christians.

This he has not done.

It is not enough to quote the words of Holy Scripture until he has proved that he uses them in their true sense. Holy Scripture is Scripture only in its right sense ; as a man's will is his will only so long as it is rightly interpreted. I deny Lord Redesdale's interpretation, and he has not proved it to be the true one. But he has once again begged the question. “Is this interpretation the true sense of Holy Scripture?” Till he has proved this he has done nothing.

In my first letter I pointed out that the words of institution of the Holy Sacrament were addressed, not to all Christians, but to the Apostles. They, like the command to baptize and to absolve, are a commandment to the Apostles. They commanded the Apostles to consecrate and to receive the most Holy Sacrament in both kinds. They do not command all Christians to communicate in both kinds, any more than they command all Christians to consecrate the Lord's Supper. Will Lord Redesdale affirm this latter proposition ? If Lord Redesdale

says that the commandment to consecrate the Holy Sacrament is given to all Christians I need make no farther reply. I may leave the controversy in the hands of most of the Bishops and most of the clergy of the Anglican Church. They will answer him. He must choose one of two things: the commandment is either universal or not universal. If he say it is universal as to Communion, he must show how it is not also universal as to Consecration. If he say it is not universal as to Consecration, he must show that of which he has not shown the shadow of a proof—namely, how is it an universal command as to Communion.

I reject Lord Redesdale's interpretation of Scripture: and in quoting this text he is simply begging the question: "Is this the true sense of Scripture?"

Finally, Lord Redesdale says: "I hold the authority of Christ to be Divine, and that it is heresy to appeal from it. So far I agree with the Cardinal."

I have nowhere said anything so useless. I said, "the authority of the Church is Divine." And that proposition Lord Redesdale cannot disprove except by refuting its proper evidence. He does not advance his argument a single point by reiterating the quotations from Scripture about Communion. The Sacramentarians would quote against Lord Redesdale the same words that he quotes against me, and would tell him that they are "the authority of Christ" to prove that the Bread and Wine are merely figures.

As I said in my last letter, Lord Redesdale has to show one of two things—"either that the Church is not guided by the Spirit of Truth, or that the Church guided by the Spirit of Truth can err in faith."

I have affirmed its authority to be Divine because it is guided by the Spirit of Truth; and that, for that same reason, to appeal from its authority is heresy. I have also referred Lord Redesdale to the proper evidence of this assertion. Let

him refute it. All else is, I do not think it becoming to say "shirking," but beating the air.

I remain, sir, your obedient servant,

HENRY EDWARD,
Cardinal Archbishop.

"COMMUNION IN ONE KIND."

To the Editor of THE DAILY TELEGRAPH.

Archishop's House, *October 30* [1875].

SIR,

Lord Redesdale asks me to give the reason why the Catholic Church has ordered Communion in one kind only to be received by all, whether priests or lay people, excepting only the celebrating priest. This I am most willing to do. But I must forewarn him that, if he shall say that the Catholic Church is wrong in its interpretation of Holy Scripture—which would be assuming, without saying it, that he is right—he must bear with me if I still repeat, first, that he is begging the question, "Which of the two interpreters cannot err?" and secondly, that, instead of showing that the evidence given, in the book so often named, to prove "that the Catholic Church is guided always by the Spirit of Truth," is insufficient, he has proposed to me to discuss "Communion in one kind." I must therefore say again that he has changed the question. But I am very willing for the present to follow him.

The main reason why the Catholic Church ordered Communion in one kind is given in the Catechism of the Council of Trent. It was to eradicate the heresy of those who denied that the presence of Christ is whole and perfect under either kind. They affirmed that the body alone, without the blood (*corpus exsangue*), is present under the form of bread, and the

blood alone under the form of wine. This was a gross, earthly and carnal conception, like that of the people of Capharnaum. The Church, in the Councils of Constance and of Trent, therefore condemned it, and declared that in either kind was contained the whole and undivided presence of Christ. The practice of Communion in one kind was enjoined to test the faith of those who received it.

For the same reason, in the time of the Manichean heresy, Pope Gelasius and Pope Leo I. ordered that none should be admitted to Communion who would not communicate in both kinds. The Manicheans refused the chalice because they taught that wine came from an evil principle. Communion in both kinds detected them.

The doctrine of the Church on this subject is as follows:—
“There is no Divine commandment nor any intrinsic necessity that all men should receive Communion in both kinds.”

1. First, there is no Divine commandment. The argument in my last letter is still unanswered. The words of our Lord are a command to the Apostles and to their successors only. The consecration in both kinds, and the consuming of both, are necessary to the sacrifice of Christ, continued and represented in the Sacrament of His body and blood. The priest who consecrates receives both—not as if both were necessary to Communion, but because the consuming of both is necessary to the sacrifice.

2. Secondly, there is no intrinsic necessity to receive both. Communion in either is full and perfect. The words of our Lord in St. John prove this, and disprove the interpretation of Lord Redesdale. Our Lord says, in three places: “I am the living bread. . . . If any man shall eat of this bread he shall live for ever” (chap. vi. 51, 52). Again: “The bread which I will give is my flesh for the life of the world” (v. 52); and again, “He that eateth this bread shall live for ever” (v. 59). Lastly: “As the living Father hath sent Me, and I live by the

Father, so he that eateth Me, the same shall also live by Me" (v. 58); that is, "as I am consubstantial with the Father as God, they that eat Me shall be consubstantial with Me as man." "He that eateth Me, in that one act partakes both of the body and of the blood; and he that eateth this bread eateth Me." It is a gross, earthly, and carnal error to suppose that Communion is divided, or that each of the two kinds contains severally that which is not present in the other.

Lord Redesdale strangely imagines that I make a concession in saying that Communion in both kinds was long in practice, and is still in practice in some places at this day. Throughout the whole of those ages Communion was given also in one kind to the sick, to those who were in prison, to households in time of persecution, and in other circumstances of necessity. Even the Greek Church at this day gives Communion to the sick in one kind only.

Now I have made this answer simply out of courtesy. Lord Redesdale says that in denying his interpretation of Holy Scripture I beg the question as much as he does. Let us try the comparison. I deny that our Lord's words bind all Christians to receive in both kinds. The whole Catholic Church at least denies it with me, and, I might add, the Greek Church also.

Lord Redesdale denies that our Lord's words are a command to consecrate the Lord's Supper. I shall be curious to see who share with him in this denial. Not the Lutherans, who hold consubstantiation. Not the genuine Calvinists, for they hold a real presence. Not the Anglicans, from Bishop Andrews to Bishop Wilson, for they profusely believed in the act of consecration. Not, I think—though I have my fears—the pious and reverent Evangelical clergy, for they somehow believe the Communion Service. Lord Redesdale will find himself, I think, in a scant and ill-sorted company.

Be so good as to observe that I say nothing of the promise

that the Spirit of Truth shall abide with the Church for ever. This was our thesis at first, but for Lord Redesdale's sake we have left it.

Lastly, I must not omit to add that we are not on equal terms ; Lord Redesdale has the advantage of me. He knows precisely what I hold, for the Council of Trent tells him. I do not at all know what he holds, for the Church of England does not tell me. Negatively I can gather that he does not hold transubstantiation, for the Thirty-nine Articles expressly reject it. But positively I can have no knowledge. I know what Bishop Andrews held, for he said, "Take away your transubstantiation, and we have no quarrel with your Sacrifice ;" and I think I know what the Sacramentarian Churchmen hold, but between these two distant regions I do not know where Lord Redesdale may be. His former letters give little sign, his last gives less. The most definite passage seems to be that in which he denies that in the Lord's Supper there is any Consecration, but only a universal command to receive. To receive what ?

But, as I said, I leave this to the bishops and clergy of his own Church.

I remain, sir, your faithful servant,

HENRY EDWARD,

Cardinal Archbishop.

THE TEACHING CHURCH.

To the Editor of THE DAILY TELEGRAPH.

Archbishop's House, S.W., *November 3* [1875].

SIR,

I see with sincere regret that I have unconsciously given Lord Redesdale pain. Some of his words I indeed thought a little too free, and it seemed to me not amiss that

he should be sensible of it. But I have too much respect for him to forget what is due to him and to myself ; and I hope I may add that his letters may be misunderstood without wilful misunderstanding. Henceforth I will treat of the subject he has proposed without reference to myself.

It is self-evident that if the Catholic Church can be convicted of violating a Divine commandment it cannot, in that at least, be guided by the Spirit of Truth ; and if it can be shown that Communion in both kinds is enjoined upon all the faithful by a Divine commandment, the Catholic Church, in decreeing Communion in one kind, would have violated a Divine commandment.

It rests upon those who make this charge to prove that such a Divine commandment exists. Not a shadow of such a proof has as yet been made.

I. The words of institution by Our Divine Saviour contain no such Divine commandment. He consecrated bread and wine. He commanded the Apostles to do the same in commemoration of Him. He commanded them both to eat and to drink that which He consecrated. When Our Lord commanded His Apostles to baptize all nations, He gave a Divine commission to be executed and regulated in its exercise by the Apostles and their successors. The obligation to receive baptism is distinct from the commission to baptize. In like manner, when Our Lord breathed upon His Apostles He gave them power, and a commandment to remit or to retain the sins of men. The obligation to receive such absolution is wholly distinct from the commission to absolve, and is not here expressed.

In these three commandments or commissions there is not a word as to the mode of receiving Communion, or baptism, or absolution. The Council of Trent defines that, in the command to consecrate, Our Divine Lord communicated to the Apostles a share in His own priesthood. There is not, in the quotations

which have hitherto been introduced into this correspondence from the New Testament, a word to prove a universal obligation laid upon all the faithful to communicate in both kinds. They abundantly, indeed, prove that the practice of Communion in both kinds existed. But this nobody denies. What is denied, and what must be proved, is that this practice was by Divine commandment. It was at that day the practice to baptize by immersion. There are those who still say that baptism by immersion is a Divine commandment. By what authority then was baptism by affusion introduced throughout the Church? By the same authority which introduced Communion in one kind.

II. We will now go to see whether the practice of Communion in both kinds imposes any obligation whatsoever upon all the faithful. Again, it is for those who affirm it to make good their assertion. Nevertheless, I will give evidence to show that, from the earliest traceable records, it is proved that the practice of Communion in both kinds, and the practice of Communion in one kind, existed simultaneously and ran on side by side.

Dr. Dollinger, whose weight will probably be greater with some for the same reasons which with us make it to be less, in his "History of the Church" says: "The Blessed Eucharist was ordinarily administered to the faithful in the ancient Church under both forms of bread and wine; but there never was a doubt that the substance of the Sacrament was contained entire under either form; or that he who received under either form received a perfect Sacrament." . . . "Communion under one form was . . . frequent in the ancient Church; perhaps more frequent than Communion under both forms. For domestic Communion, in which the faithful partook only of the consecrated bread, which they had taken with them to their houses, was, particularly in times of persecution, of more ordinary occurrence than Communion in the Church." Of this there is

evidence in Tertullian as early as about the year A.D. 200. Dr. Döllinger adds that the anchorets in the wilderness communicated only in one kind. So also the sick. He gives the example of Serapion and of St. Ambrose, who when dying received in one kind only at the hands of the Bishop Honoratus. This was in A.D. 397. He adds the practice of the Greek Church, in which, during Lent, Communion was given five days in the week in one kind only. ("History of the Church," vol. ii. 323-325 ; translation by Dr. Cox.)

I may refer to another book equally accessible, the "Hierurgia" of Dr. Rock. He says: "So far . . . is the Greek Church from considering Communion under the two species as essential to the integrity of the Sacrament that during the whole of Lent, except on Saturdays and Sundays and the Feast of the Annunciation, the Mass, as it is called, of the Presanctified—*i.e.*, in which there is no Consecration—is alone permitted. . . . Consequently the Greek priest who offers up the Mass, as well as those amongst the laity . . . take the Holy Communion under one kind only—that of bread." "Moreover, in the Greek Church the Viaticum, or Eucharist, given to the dying, is administered on all occasions, and at every season of the year, under the sole form of bread alone. The same is the practice of the Maronites and other Oriental Christians." He further asserts that this practice came from the time of the Apostles, and quotes evidence from the second and third centuries. ("Hierurgia," vol. i. pp. 273-282.)

To this I may add two cases of Communion in one kind only which are mentioned by Venerable Bede in his "History of the Anglo-Saxon Church" in the 14th and 24th chapters of the Fourth Book—that is, in the century after the restoration of Christianity in England. Is it possible that such facts could be mentioned without reproof if there were a Divine command to receive in both kinds? Objectors have to disprove these facts, public and authoritative, sanctioned by the earliest ages,

by the greatest saints, and by the practice of the whole Church, East and West, before they can venture to affirm, on their private interpretation of the Scripture, that there is a Divine command to receive in both kinds.

Communion in both kinds and Communion in one kind were alike in practice and in the same ages and places throughout the Church, and as we have seen, the ages nearest to the Apostles, which is an historical demonstration that neither any Divine command nor any intrinsic necessity for Communion in both kinds was ever believed to exist. The error is modern, and sprang from two roots—a carnal doctrine about the Real Presence, and private interpretation of Holy Scripture.

III. I will now repeat the answer given in my first letter as to the authority by which Communion in one kind was ordered. It was by the Divine authority of the Church, guided by the Spirit of Truth, the sole witness, teacher, and judge as to what commandments are Divine, and how far they extend.

In the question before us, the Church from the beginning—and, to preclude objection, I will add, before the division of East and West—taught that no Divine commandment existed binding all the faithful to Communion in both kinds; and it sanctioned, as the facts above cited prove, the practice of Communion in one kind only. There was in this no claim to an authority superior to a Divine commandment. No such commandment in this case existed. The Church had, and it exercised, a Divine authority to declare what commandments were Divine, and what was the extent of their obligation. I found this assertion upon the passage to which I am referred, St. Matthew xxviii. 19, 20, by which the following truths are proved :—

1. That Our Lord constituted the Apostles to be the teachers of all nations.
2. That He commanded the Apostles to baptize those who believed in the unity of the faith.

3. That He committed to the Apostles the custody of His commandments, and made them to be the teachers and the interpreters of the same.

4. That He promised His own abiding presence with the Apostles, and with those who bear the apostolic office, until the end of the world.

This, in my judgment, will be sufficient to prove that the Church has a Divine authority to declare what are the commandments committed to it, and that an appeal from its Divine voice in such declarations is resistance to a supreme authority, and therefore treason, and a rejection of a Divine authority, and therefore heresy. But these are no new crimes newly invented ; they are the moral obliquities of unbelief, as old as the Divine authority against which they offend.

But we have not yet stated the full proof of this Divine authority of the Church. After Our Divine Lord has given this commission to His Apostles, and constituted them the witnesses and teachers of His commandments—and, I must add, the sole fountain of His supreme jurisdiction in the world—He commanded them not to depart from Jerusalem until they should be endued with power from on high (Acts i. 4, 5). He had said to them before His passion, “It is expedient for you that I go, for if I go not the Paraclete will not come to you ; but if I go I will send Him to you” (St. John xvi. 7). And again : “I will ask the Father, and He will give to you another Paraclete, that He may abide with you for ever” (xiv. 16). From these words of Our Divine Lord it may be affirmed :

1. That when he ascended to the Father the Holy Ghost personally came as another Paraclete in His stead.

2. That the mission of the Son into the world ended at His ascension ; but that the personal presence of the Holy Ghost in His stead abides for ever.

3. That the Paraclete came, according to his promise, upon

the Apostles and upon the Church which they founded throughout the world.

4. That the Paraclete, or the Spirit of Truth, abides still in that Church of all nations which alone is spread throughout the world.

For these reasons I affirm the authority of that Church to be Divine, and all appeals *from* its authority in matters of faith to be what I will not repeat. Finally, once more to preclude objections, I will add that this one Church of all nations was from the beginning in communion with its centre at Rome; that it is so at this moment; that the Church is therefore both Catholic and Roman; that "the Catholic Church" and "the Roman Church" are coincident titles and realities; and that its authority as a teacher rests upon the promise of its Divine Head, and upon the abiding presence of the Spirit of Truth.

I remain, sir, your faithful servant,

HENRY EDWARD,
Cardinal Archbishop.

"LORD REDESDALE ON S. AMBROSE."

To the Editor of THE DAILY TELEGRAPH.

Archbishop's House, Nov. 6 [1875].

SIR,

Lord Redesdale says that he has closed this correspondence on his part. I hold it to be a sound rule to be the last to begin a contention and the last to leave off. I did not begin this correspondence. And neither on the 24th of October, nor in my last letter, did I give any sign of desiring to close it. My object is, not to gain a victory over Lord Redesdale, but to vindicate the Divine authority of the Catholic Church from an imputation of having erred.

Let us, however, now sum up. Lord Redesdale's whole argument consists in this. He says the Church has erred. To prove this he quotes a text, and he interprets that text of Scripture in a sense at variance with the interpretation held by the whole Church, Greek and Latin, East and West ; and confirmed, as I have shown, by the traceable practice of the Church running up to the second century, and sanctioned by the judgment and the example of the greatest names of the Christian world.

The immemorial practice of Communion in one kind is not to be disposed of by talking of persecution, or of "exceptional cases." Its antiquity and widespread use prove beyond contention two things: firstly, that the words of Our Lord in instituting the Holy Sacrament conveyed no Divine commandment imposing upon all the faithful to receive in both kinds ; and secondly, that, to the full integrity of Communion, it was held to be absolutely indifferent whether Communion was received in both kinds or in one alone. A "mutilated Sacrament"—as Lord Redesdale called it—would be a sacrilege, both in the giver and receiver. Were the early Christians in the East and West habitually sacrilegious ? Did St. Ambrose on his deathbed receive a "mutilated" Sacrament ? Did he make a sacrilegious Communion before appearing in the presence of his Lord ? Would he have listened to Lord Redesdale if he had stood by his dying bed to inculcate the doctrine contained in his letters ? We must believe either Lord Redesdale or St. Ambrose ; and I am content to leave this issue to the judgment of common sense, to which Lord Redesdale has appealed.

I have said from the beginning that the whole of this correspondence is a begging of the question.

Not one hair's-breadth beyond this has Lord Redesdale advanced his argument.

Lord Redesdale can claim for his interpretation of the words

of Scripture no higher certainty and no higher authority than his own, and the authority of those, be they few or many, who proceed, as he does, on the same principle of private opinion. The certainty and authority upon which I rely for the interpretation that I have given, is the authority of the Catholic Church, which, as I proved in the close of my last letter by the full and plain words of Our Lord Himself, is preserved always from error in faith by the perpetual presence and assistance of the Spirit of Truth. This was my original thesis ; and against this not one relevant argument has hitherto been directed.

I remain, sir, your faithful servant,

HENRY EDWARD,
Cardinal Archbishop.

“SIN EVEN IN AN ANGEL.”

To the Editor of THE DAILY TELEGRAPH.

December 14 [1875].

SIR,

Lord Redesdale has attempted to show that the authority of the Catholic Church is not divine, because it has erred ; and he has endeavoured to show that it has erred, because it has ordained Communion to be received in one kind. To prove this, Lord Redesdale has affirmed that the words of Our Lord in instituting the Holy Sacrament impose a command upon all Christians to receive it in both kinds. In answer I have shown :—

1. That this interpretation of Our Lord's words is contrary to the interpretation of all ages down to the outbreak of modern controversies.

2. That it is contrary to the immemorial practice of the

Church, which has, from the earliest traceable antiquity, maintained the practice of giving Communion in private in one kind only. Communion in both kinds was given in public, and Communion in one kind was given in private, from the second till the twelfth century. Communion in one kind, then, gradually prevailed till the Council of Constance, for wise and evident reasons, ordained that Communion in one kind should thenceforth be the rule both in public and in private. What is sufficient in private is sufficient in public ; no Divine command to the contrary existing. If this is "evasion," what is directness ?

Lastly, I have given proof from the words of Our Lord in Holy Scripture :

1. That the Spirit of Truth, by His perpetual presence and perpetual assistance, preserves the Church from error in faith.

2. That the Voice of the Church is therefore Divine, because it is the Voice of the Spirit of Truth. "He that heareth you, heareth me."

This has never been met by a shadow of relevant argument.

It would, indeed, be a grave thing to deny the perpetual presence and assistance of the Spirit of Truth in the Church. But this Divine Truth must be denied before it can be shown that the Catholic Church has erred. If the Spirit of Truth be with it for ever, the conclusion is inevitable.

To appeal from the Divine Voice to any other tribunal is both treason and heresy. And these high spiritual crimes are not "newly invented" by the Catholic Church. They are moral obliquities, as I have long ago shown, as old as the Divine Authority against which they offend. To appeal from this Gospel, which the Apostle preached, is that "other Gospel" which St. Paul says would be sin even in an angel.

I remain, sir, your faithful servant,

HENRY EDWARD,

Cardinal Archbishop.

TEMPERANCE.

*Addressed to FATHER LOCKHART.*Archbishop's House, *Passion Sunday*, 1877.

To the Members of the League of the Cross and to all my flock who have come together in honour of the Feast of St. Patrick, by promoting in themselves and others one of the virtues that St. Patrick loved best.

Until to-day I had been earnestly hoping to take my place among you to-morrow night, but I now see that it will be out of my power. I am kept to the house by an ailment, which, though in no way serious, has given me fourteen days of constant pain. You know that I would be with you if I could, and I know that you would not wish me to come at the risk of being made worse.

I am the more sorry that I cannot be with you, because for the first time a number of good Catholic laymen, who have never been with us before, have promised to come and give their help to the work of the League of the Cross.

You do not need many words from me. I trust that to-morrow night many will make up their minds to give up the use of all intoxicating drink. I call especially upon those who in time past have fallen under its power, or are in danger *now*, to give it up, as they hope for the salvation of their souls; and I call also on those who have never fallen, and are in no danger at this time, to give up intoxicating drink as an example to others who are in danger; for their encouragement and help, and to make reparation and expiation for the sins that are being committed by drunkenness everywhere and every day. I call especially upon fathers, for the sake of their wives and children, and upon mothers for the sake of their homes; and I earnestly pray you to bring up your children

from their earliest years in complete abstinence from all intoxicating drink: if they had never tasted it they would never have been tempted. If you give it them they will learn to love it, and when once they have learned to love it they may soon be beyond your control and their own.

May the blessing of God rest upon you, and give you strength to stand steadfast and to persevere in total abstinence.

HENRY EDWARD,
Cardinal Archbishop.

“THE REVIVAL OF THE ROMAN QUESTION.”

To the Editor of THE DAILY NEWS.

March 27, 1877.

SIR,

Under the above title, your correspondent, writing from Rome, as it appears in your number of to-day, makes the following statement:

“Lord Derby actually promised to the Catholic party in England that he would give diplomatic support to the foreign Powers who would espouse the cause of the Holy See. The announcement of this promise (says my Vatican informant) came through Cardinal Manning.”

So far as my knowledge extends, the above paragraph, from first to last and in every particular, is absolutely without foundation.

I make no comment upon the highly mischievous character of this fabrication.

I remain, sir, yours obediently,

HENRY EDWARD,
Cardinal Archbishop.

DR. WARD AND THE *DUBLIN REVIEW*.*To the late W. G. WARD.**

Archbishop's House, Westminster,

November 7, 1879.

MY DEAR DR. WARD,

Our Holy Father, Leo XIII., by a letter from the Cardinal Secretary of State, commands me to inform you that his Holiness has been pleased to confer upon you the *commenda* of the Order of St. Gregory, and at the same time to make

* William George Ward, of Northwood Park, Isle of Wight, was born in London in 1812. His father, Mr. William Ward, was for many years M.P. for the City; and he was a director of the Bank of England at the same time as the father of Cardinal Manning. Dr. Ward was educated at Winchester and at Christ Church, Oxford; and was elected in 1834 Fellow of Balliol on the same day as Archbishop Tait. In 1841 he published his pamphlets in defence of Tract 90, and was in consequence deprived, by Dr. Jenkyns, Master of Balliol, of his tutorship. In 1844 he published "The Ideal of a Christian Church," for which he was deprived of his degrees in full Convocation at Oxford. In March 1845 he married the youngest daughter of the Rev. John Wingfield, Prebendary of Worcester and Canon of York. In September, Father Brownbill, S.J., received Mr. and Mrs. Ward into the Church. In 1853 Dr. Ward was appointed, by Cardinal Wiseman, Professor of Dogmatic Theology at Old Hall College, Ward having a few years previously come into possession, by the death of his uncle, of the Ward property in the Isle of Wight. In reward for his services at Old Hall, Pius IX. made him a Doctor of Philosophy. In 1863, at the request of Cardinal Wiseman and Provost Manning, he undertook the editorship of the *Dublin Review*, and conducted in it his polemics against J. S. Mill, which have since been republished under the title of "The Philosophy of Theism" (C. Kegan Paul, Trench & Co.). He was one of the founders of the Metaphysical Society, and was its chairman at a time when Gladstone, Ruskin, Martineau, Huxley, Tyndall, Tennyson, and the Duke of Argyll were among its members. He retired from the editorship of the *Dublin* in 1878, and spent the remaining years of his life in the republication of some of his anonymous works. In 1880 Leo XIII. created him Commendatore of the Order of St. Gregory the Great, in recognition of his work in the *Dublin Review*. He died in July, 1882, at Hampstead. A Memoir of Dr. Ward, containing some account of the later scenes of the Oxford Movement, and a considerable correspondence with Cardinal Newman, Pusey, J. S. Mill, and others, is now being prepared by his son, Mr. Wilfrid Ward.

known the motives which have prompted the Holy Father to bestow on you this distinguished mark of confidence.

His Holiness is fully aware of the fidelity and labour with which in the last seventeen or eighteen years you have devoted yourself and your means to the conduct of the *Dublin Review*, and to your other writings for the vindication of the doctrinal authority of the Holy See and of its civil rights. The Holy Father knows also how forward and able a defender you have been of Christian and Catholic philosophy against the manifold aberrations of modern metaphysics, and against the theories which, in rejecting metaphysics, altogether deny the evidence of reason and of sense, together with the freedom of the will, thereby undermining all morality.

It was with this information before him that the Holy Father desired the Cardinal Secretary to write as follows:—That “this distinction is conferred on you in testimony of the high esteem in which his Holiness holds the services rendered by you to the Church and to science, especially in philosophy, by the publication of your works; and of the great satisfaction with which the Holy Father sees a Catholic layman employing the lights and talents which Divine Providence has bestowed upon him for the defence of the rights of the Roman Pontiff which have been violated, and for the diffusion of doctrines against which the self-called philosophers of our times direct their attacks.”

Believe me, my dear Dr. Ward,

Your affectionate servant in Christ,

HENRY EDWARD,

Cardinal Archbishop.

"THE UNITY WHICH BINDS THE CATHOLICS OF IRELAND
AND OF ENGLAND TOGETHER."

To the late A. M. SULLIVAN, M.P.

July, 1881.

MY DEAR MR. SULLIVAN,

I have received the address of the Catholic members for Ireland to our Holy Father Leo XIII., on the late abominable outrages in Rome, together with the private letter signed by yourself and Mr. Bellingham.*

It gives me a very sensible pleasure to be the channel of communication between the members for Ireland and our Holy Father, and I am sure that his Holiness will see in it an evidence of the unity which binds the Catholics of Ireland and of England together. This will be all the more manifest by the fact that your address, which is now being translated into Italian, will be presented to the Holy Father by the Cardinal-Secretary, together with a letter written by me, in the name of the whole Episcopate of England.

So far I have spoken of our public relations; but I cannot fail to thank you for the concluding paragraph of your letter. It gives me consolation to know that the little I have been able to say or to do for Ireland is not unknown to you and to the Irish people, and that you think it deserving of such expressions as you have used.

* Reference is here made to the riots attending the re-interment of the body of the late Pontiff, Pius IX. In asking the Cardinal Archbishop to present to Leo XIII. their protest, Mr. Sullivan and Mr. Henry Bellingham, acting as secretaries for the Irish Catholic members, concluded their letter to his Eminence with these words:—"We gladly avail ourselves of this opportunity of renewing for ourselves and for our country the expressions of that profound reverence and affectionate regard which it has so often been to us a pleasure and a duty to testify towards your Eminence, whose words of wise counsel and tender sympathy are always gratefully esteemed by the Irish people."

I request you to convey this reply to those whom you represent.

Believe me, my dear Mr. Sullivan,

Yours very faithfully,

HENRY E.,

Cardinal Archbishop of Westminster.

“IF YOUR READERS ONLY LAUGH AT ME.”

*To the Editor of MERRY ENGLAND.**

Archbishop's House, Westminster, S.W.

*December 16, 1884.**

MY DEAR MR. MEYNELL,

I am ashamed of myself; but the enclosed may go; and if your readers only laugh at me, it will make merry England merrier.

Yours affectionately,

HENRY EDWARD,

Cardinal Archbishop.

* The hurried note given in facsimile was written by his Eminence when sending one of the Essays his pen has contributed to MERRY ENGLAND. Its reproduction here gives an opportunity for publicly acknowledging a kindness which never fails—a kindness which does not permit on the lips of the busiest man of the century the plea, “I have not time,” when a Catholic interest is in question—a kindness which never pauses to ask what posterity will say or contemporaries think of an article thrown off at odd moments on a topic imposed by editorial tyranny, yet backed by a great name, since he is told that by publishing it a Catholic Magazine will greatly gain. Such self-forgetfulness is read about in edifying books, and is counselled in many pulpits. But the practice of it, in all editorial experience, is strictly limited to one solitary class of the community—the Cardinal Archbishops.

ARCHBISHOP'S HOUSE,
WESTMINSTER,
S.W.

Dec. 16. 1884

My dear Mr Maynard,

I am ashamed of myself
but the enclosed may go
or if your readers only laugh
at me it will make Henry
Langford happier.

Yours M.B.
H. E. C. a

FEDERATED EMIGRATION.

To ARNOLD WHITE.

Archbishop's House, Westminster, S.W.

April 10, 1885.

DEAR MR. WHITE,

Most unfortunately the meeting on the subject of emigration at the Westminster Palace Hotel, to which you have invited me, falls on a day in which it is impossible for me to attend ; but the great interest that I have taken for so many years in the work of emigration induces me to express what I think on the proposed meeting.

If I understand it rightly, it is to call together all those who are at this time engaged in promoting emigration, without regard to the manifold diversities, religious, political, or otherwise, which may at the present divide us. I should have been glad to come above all for this reason, believing as I do, and as I have endeavoured for many years in practice to show, that, while we must all inflexibly adhere to the dictates of conscience in matters above the things of this world, we are bound, nevertheless, as members of the same commonwealth, heartily to unite together in all works of public utility, and especially of benevolence and beneficence, for the people.

In saying this I do not mean that the existing emigration societies should merge themselves in one. I believe that coalitions are generally weak and paralyze the amount of energy which before was possessed by independent bodies, and I have greater faith in the harvest that springs from many ploughs going at once in the same field, so long as they do not cross each other's furrow. But it is evident that close mutual intelligence and mutual co-operation ought to exist among those who are engaged in such a common duty for the good of the people as their safe and provided emigration to our Colonies. All parts of the Empire ought to be regarded as

only an extension of the Mother Country, where our people may always feel themselves at home.

I will add, lest I should seem to forget it, that in this common co-operation, where we are all working on the same paths and to the same end, I do not in the least forget the separate religious care and provision which we should all alike make for those who belong to our several responsibilities. I believe that this united action in that in which we agree, and distinct private provision for that in which we may differ, can by mutual respect and mutual confidence be most efficiently maintained.

Believe me, always yours faithfully,

HENRY E.,
Cardinal Archbishop.

“OFFICIALLY BOUND TO NEUTRALITY.”

To C. J. MUNICH.*

Archbishop's House, Nov. 11, 1885.

DEAR SIR,

I am sorry to have been so slow in returning the enclosed, and replying to your question. In truth I have been laid up with a severe cold.

It would seem to me that voters must vote, after all, according to their own convictions. It is not unreasonable or in any way wrong to try to convince a voter of what we believe to be right or better. But beyond this we have no right or duty.

* A Catholic elector of the Strand district, who, during the contest of 1886, appealed to the Archbishop for a pronouncement on the relative claims of Mr. W. H. Smith, M.P., and his Liberal opponent, the latter having also declared in favour of placing the schools where definite Religion is taught on an equality with those of the Board.

I always hold myself to be officially bound to neutrality, and leave my clergy and flock perfectly free.

Believe me, dear sir, yours faithfully,

HENRY E.,

Cardinal Archbishop.

“JOY IN BELIEVING.”

To the ARCHBISHOP OF TORONTO.

Archbishop's House, Westminster, S.W.,

February 24, 1886.

MY DEAR LORD ARCHBISHOP,

I thank your Grace, and through you many others, who have sent to me the forged letter * which has been published as mine. On last Saturday, as soon as it reached me, I telegraphed to your good Dean to expose this imposture. What good the forger thought to gain I don't know, but I may turn his handiwork to good account.

It gives me the opportunity to say that from the hour I saw the full light of the Catholic faith, no shade of doubt has ever passed over my reason or my conscience. I could as soon believe that a part is equal to the whole as that Protestantism in any shape, from Lutheranism to Anglicanism, is the revelation of the day of Pentecost. As to my friends, the priests here and in many lands, they have been to me my help and consolation; and as to the conversion of others, my last five-and-thirty years have been spent in receiving them into the Church.

I am glad to take this occasion which the forger has made

* This forged letter was printed in the Canadian newspapers, and purported to be addressed by his Eminence to Lord Robert Montagu.

for me to bear once more my thankful witness to the Catholic Church. The worst I wish him is, that his eyes may be opened to see the truth, and the unworthiness of his own act.

Believe me, my dear Lord Archbishop,

Your affectionate servant in Christ,

HENRY E.,
Cardinal Archbishop of Westminster.

THE PRIMROSE LEAGUE.

To A. TEIXEIRA DE MATTOS.

Archbishop's House, Westminster, S.W.,

March 18, 1886.

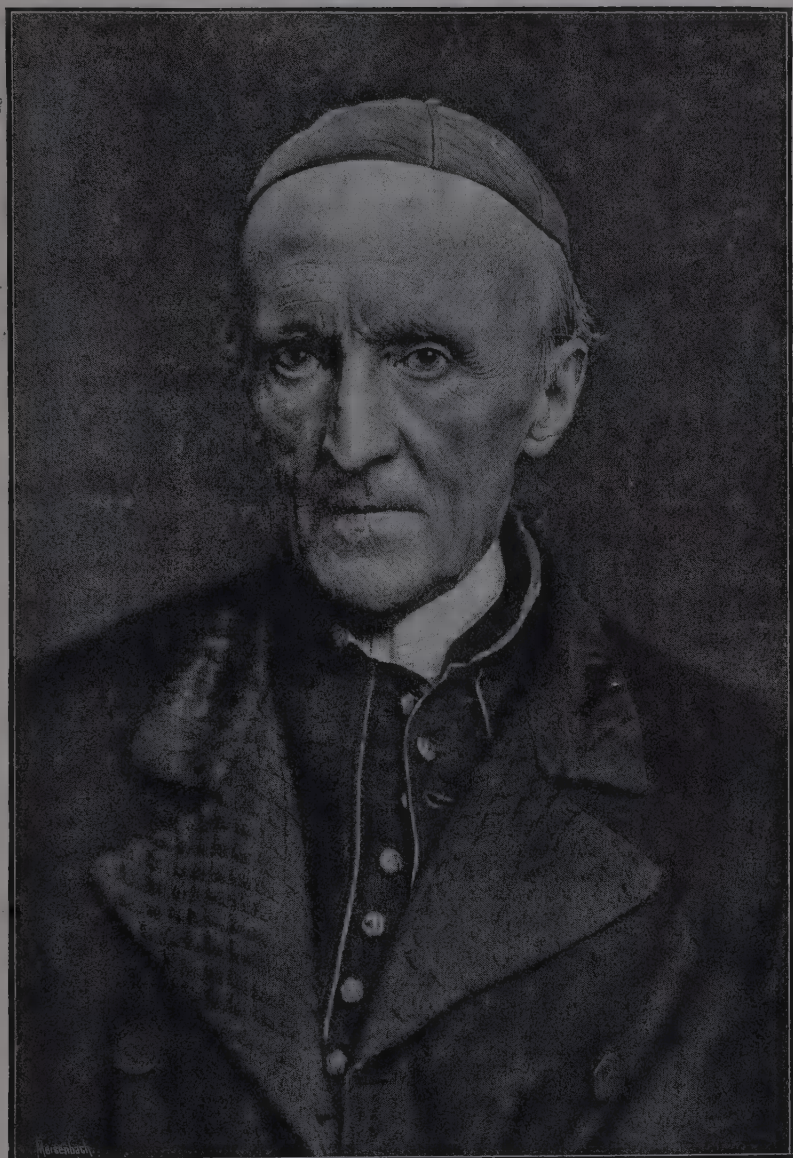
DEAR SIR,

There is no prohibition in this diocese as to the Primrose League.

In the first draft of its rules the members engaged to support Religion as by law established. This no Catholic could do. The draft was revised, and there is now nothing that a Catholic may not promise. The engagement is to maintain religion or Christianity and freedom of conscience against atheism and atheistic or anti-Christian politics.

I remain, dear sir, yours faithfully,

HENRY E.,
Card. Archbishop.



1885.

Landmarks of a Lifetime.

HENRY EDWARD MANNING,

CARDINAL ARCHBISHOP OF WESTMINSTER.

Born July 15, 1808, at Totteridge, Herts; the son of Mr. William Manning, sometime M.P. for Evesham, for Lymington, and for Penryhn, and Governor of the Bank of England.

Educated at a private school in Totteridge, and afterwards at Harrow and at Balliol College, Oxford, where he took his B.A. degree in 1830, and a First Class in Classics.

Entered the Colonial Office in 1831, in preparation for a political career, which had always had a fascination for him, and for which he fitted himself by a close study of Constitutional Law and of Political History.

Under a growing sense of duty towards Religion, he resigned his post at the Colonial Office in 1832, and returned to Oxford, where he was elected Fellow of Merton.

Took Orders in the Anglican Church at Christmas 1832; and in 1833 accepted the Rectories of Lavington and Graffham in Sussex.

In 1838 took a leader's part in the Educational movement by which Diocesan Boards were established all over England; also in opposition to the secularization of Church of England property by the creation of Ecclesiastical Commissioners.

Appointed Archdeacon of Chichester in 1840, and Select Preacher to the University of Oxford in 1842.

On Passion Sunday 1851 was received into the Catholic Church.

Ordained Priest in the summer of 1851, and passed some four years in study at the *Academia Ecclesiastica*, a Pontifical College situated in the Whitehall of Rome, and established to finish the training of men who had elsewhere taken their degrees, and who were destined for high diplomatic and ecclesiastical duties as Nuncios and otherwise—a very nursery of Cardinals, whose portraits covered the corridor walls. Thither the future English Prince of the Church went by the advice of Pius IX., and it was

at this time that the acquaintance with his Holiness, which the young priest had begun while he was still an Anglican Archdeacon, ripened into an intimacy which years made only more tender and more profound.*

Took degree of Doctor of Divinity in 1854.

Visited the Oblates of St. Charles Borromeo at Milan in 1856, and then proceeded to Rome, where a Rule, founded on theirs, was drawn up, and received the benediction of Pius IX.

Founded the Congregation of the Oblates of St. Charles at Bayswater 1857, taking possession of the house on the night of Whit-Sunday.

Appointed Provost of Westminster in 1857, and Protonotary Apostolic in 1860.

Consecrated Archbishop of Westminster in succession to Cardinal Wiseman in June 1865.

Attended the Vatican Council in 1869 and 1870.

Removed in 1873 from 8 York Place, W., the lease of which he had inherited from Cardinal Wiseman, to Archbishop's House, Westminster, the freehold of which he has secured to the Archdiocese.

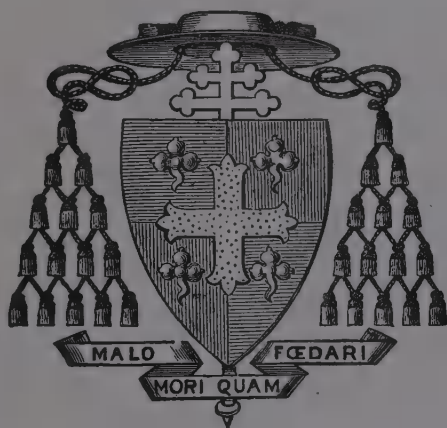
Summoned to Rome by Pope Pius IX. in March 1875, to be raised to the rank of Cardinal, taking his title from the Church of St. Gregory on the Coelian Hill.

Served on Royal Commission on the Housing of the Poor in 1885, and on the Royal Commission on the Education Acts in 1886.

* His Eminence has paid twenty-one visits to Rome, two of which were previous to his conversion. The first of these was in May 1848, when the young Pontiff received him at the Quirinal, and spoke much of England, mentioning with admiration Mrs. Fry and the Quakers, and saying, "When men do good works, God gives grace. My prayers are offered every day for England." It may be added that the Pontiff when on his deathbed recurred to that first meeting, and reminded his friend that it was just forty years since they had met, and in what different relations!

“They seem to tell me I have not stood all
the day idle.”

LETTERS ON SUBJECTS OF THE DAY.



BY THE CARDINAL
ARCHBISHOP OF WESTMINSTER.

Edited by JOHN OLDCASTLE.

Being the July, 1891, Number of
Merry England.

LONDON: JOHN SINKINS, 43 ESSEX STREET STRAND, W.C.

A SUMMARY OF CONTENTS.

AMONG THE CONTENTS OF THIS NUMBER ARE :

The Social Question.

"I am accused of Socialism."

THE EIGHT HOURS' MOVEMENT.—THE ORGANISATION OF LABOUR.—THE RIGHT TO WORK OR FOOD.—THE YOKE OF TOO MUCH TOIL.—STATE WORKSHOPS FOR THE UNEMPLOYED.—THE STORY OF THE GREAT DOCK STRIKE.—THE PROGRAMME OF REFORM.—WHAT THE TWENTIETH CENTURY WILL SHOW.—"I HAVE PITY UPON THE PEOPLE."—WANT IN WINTER.

Ireland.

"Anything connected with Ireland has my heartfelt sympathy."

MR. PARNELL IN 1886.—MR. PARNELL NOW.—DOMESTIC LIFE IN DUBLIN.—"WHEN WE WERE BOYS."—MONSIGNOR PERSICO'S MISSION.

The Salvation Army and the Methodists.

"I am thankful to say I have a warm sympathy with all who love Our Divine Lord and labour for Him."

"DEAR GENERAL BOOTH, MY HEART IS IN YOUR BOOK."—WESLEY'S WORK FOR ENGLAND.

The Jews.

"We owe to them both the justice of the old law, and the charity of the new."

THE RUSSIAN PERSECUTIONS.—CHRISTIAN BLOOD IN JEWISH RITES.—THE VOLUME AND THE VATICAN.

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Religious Music.

"I most earnestly desire the singing of hymns and litanies by the whole congregation."

"A GREAT HINDRANCE TO PIETY."—THE THREE WOUNDS OF THE CHURCH IN ENGLAND.

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"Ireland and England sober would be Ireland and England free."

THE FOUNDATION OF DEATH.—"THE COUNSEL OF A HIGHER LIFE."—THE LEAGUE IN INDIA.—"YOUR ARCHBISHOP HAS DONE SPLENDIDLY."—"TEMPERANCE IS GOOD, TOTAL ABSTINENCE IS BETTER."

ALSO A VARIETY OF OTHER LETTERS ON THE
CURRENT TOPICS OF THE TIME.

Illustrations.

A Reception by His Eminence, May, 1891. Drawn
from life. By Mr. R. PONSONBY STAPLES.

Various Autograph Signatures.

Sketch of the Exterior of Archbishop's House.

His Eminence's Inner Chamber.

In a Reception Room.

St. Mary of the Angels, at Bayswater.

INTRODUCTION.

THESE Letters of the Cardinal Archbishop of Westminster have been written during the past five years. Together with the uniform volume, published in the spring of 1886, they form a fairly complete collection of the correspondence of his Eminence's Catholic life. But the Letters of this latest lustrum seem, if possible, to beat the old record, not only in variety and importance of subject, but also in receptiveness of view and in courage of conviction. There is nothing about them, except perhaps a certain added calm—a repose, as of evening, after a long day's fight—to remind the reader that the Cardinal Archbishop enters on his eighty-fourth year this very month.

Of the Illustrations which are printed, perhaps only the Frontispiece requires a word of comment. The first vivid impression of the scene at the Reception at Archbishop's House in Low Week this year was taken on the spot by Mr. R. Ponsonby Staples. "I am responsible for that criminal," I confessed to his Eminence when he noticed the artist intently at work in front of him. The criminal was forgiven, and his Eminence indulgently granted him three subsequent sittings, the result of which will appear in a large oil picture of the whole historic scene. Meanwhile, this rapid sketch will suffice as a memento of the Reception of 1891—the melancholy first at which his Eminence sat, where on all past occasions he had stood, throughout the evening.

PALACE COURT HOUSE,
LONDON, W., 1891.

TO
THE RIGHT HONOURABLE W. E. GLADSTONE, M.P.

DEAR MR. GLADSTONE,

May I place upon my Dedication Page the only living name that seems to link fitly with that of the writer of these Letters? He and you stood together, in the old times, at moments of religious import, private and public. And now, when both can look back upon sixty years of public service rendered with a devotion none others have approached, I venture, for my own great gratification, to mingle again in men's ears the music of names which our fathers loved to sound together, and which our children will not willingly divide.

I am,
Dear Mr. Gladstone,
Yours very truly,
JOHN OLDCASTLE.

Henry Edward
Cardinal Archbishop

Henry R. (and - Bishop)

H. R. (and - Bishop)

H. R. C. Bishop

Always yours H. R.

H. R. C. R.

VARIOUS AUTOGRAPH SIGNATURES.

Advertisements.

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*N.B.—Advice Gratis at 78, New Oxford Street (late 533, Oxford Street), London,
Daily, between the hours of 11 and 4, or by letter.*



A RECEPTION AT ARCHBISHOP'S HOUSE IN LOW WEEK, 1891.

Drawn by H. PONSENBY STAPLES.

LETTERS

ON SUBJECTS OF THE DAY.

"I HAVE LEARNED POLITICAL ECONOMY FROM OLDER
AND HIGHER TEACHERS."

To the Editor of the "Times."

February, 1888.

Sir,—In your leading article on the deputation of Lord Herschell to the Prime Minister, you have laid to my charge an impeachment of which I am altogether innocent, and you will, I am sure, in justice insert this letter. You say: "We say nothing of Cardinal Manning's reiteration of his wild proposition, that every deserving person who is unemployed has a right to be provided by the community with work at the current rate of wages." I did not reiterate this proposition, because in my life I have never made it. I not only have never said, but I have never thought it; and, more than this, I was the other day at the Mansion House engaged, with certain leading members of the Charity Organisation Society, in framing the scheme of employment on the open spaces in London—a scheme drawn up on the lines of Mr. Strachan's work in Chelsea, by which careful provision was made against payment of work at the current rate of wages. Further, I have never made any proposition in respect to the right of every person who is unemployed, beyond affirming that every motive of wisdom and benevolence would dictate to the administrators of the Poor law to deal with them, in times of severe and transient distress, as the Charity Organisation Society wisely endeavours to do.

Last year you were good enough to say in treating of some words of mine on this same subject that I had taken refuge "in confusion of thought." I received the rebuke with becoming meekness and held my peace. This morning you tell me "that it is needless to waste time on a reformer apparently destitute of the rudiments of the science upon which he poses as an authority." This is hardly reasoning; but by some it may be mistaken for it. I have learned political economy from older and higher teachers.

I must further call your attention to the insufficiency of your reply to the answer I made to the following words of a letter in your paper of yesterday morning. I give them *in extenso* to avoid confusion of thought (the italics are mine): "The *only* way to make more work for the unemployed is for the employed to produce as much profit as they can—*i.e.*, as much surplus as they can—over the cost of producing; for all that profit *must* be spent on employing somebody in some way or other." You have unfortunately omitted my first answer: "But if there be no surplus?" It is especially in times of depression, such as this in which we are, that able, willing, and deserving men are thrown out of employment. What surplus is there at this moment in the iron trade, or in agriculture? And in what part of the country is your argument verified? And what trade is at this moment making a surplus sufficient to employ the deserving men who are out of work? The perpetual vicissitudes of trade in this country render such an abstract theory inadequate, even if it were practicable. It must never be forgotten that the subject of the deputation yesterday was this—how to find prompt and effective relief for the present and urgent distress. Theories of gradual accumulation of surplus will not feed hungry men, women, and children; and hunger cannot be sent to Jupiter or to Saturn.

Once more, I stated that there is no "must" in the case. Capitalists are free to do what they will with their surplus. It may be invested in land, which would employ the scantiest number of hands; or it may be advanced on foreign loans, in which an enormous amount of English capital is at this moment invested, finding employment for multitudes, but in foreign lands. It may be spent in a thousand ways that never reach such a distress as is now weighing upon London.

Finally, I would ask, What number of years may be required to raise the level of surplus and employment over the surface of the country? And, in the meanwhile, how many hundreds of

thousands may die off by a death of which a jury the other day found "that it was accelerated by want"? It may be needless to waste time upon me; but your time would not be wasted in finding a prompt and adequate relief for the present and urgent distress of thousands of our best and worthiest working men, with their wives and children. Hitherto this has not been done by the *Times*.

I remain, Sir, your faithful servant,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

THE PROBLEM OF THE UNEMPLOYED.

To the Editor of the "Times."

Archbishop's House, Westminster,
February 6th, 1888.

Sir,—Your correspondent "G."* complains sensitively of the words "heartless and headless," as applied to his former letter in your columns. I had no wish to wound an unknown person, but I cannot regard my words as inapplicable to his former letter. His letter of to-day does not, in my judgment, clear what he wrote from the censure I expressed; but I willingly assure him that I accept the explanation of his intention.

He asks me who are my older and higher teachers in political economy, and I will gladly tell him; but he forces me to speak of personal matters which I should not have written. In the years 1829—32, when I had other thoughts of the world before me, I read no little political economy, beginning with Ricardo. I was intimate with some of the chief members of the Political Economy Club, and I had the honour of dining with them, and hearing the discussions of such men as Archbishop Whateley, Mr. Grote, Mr. Tooke, and others. More recently I have read much of Mr. Mill and Mr. Fawcett, and from them I hope to justify my answer—that transient relief in time of distress, as defined and limited in the careful letter of Mr. Loch in the *Times* of to-day, has nothing to do with national workshops.

We have, indeed, lately been told by a high authority that the giving of relief in the form of work, "to those who in a time of destitution come under the Poor law," is the same thing as

* It is an open secret that "G." stands for Mr. Giffin.—[ED.]

“national workshops.” This opinion was further accentuated by the assertion “that any attempt on the part of the State to step into the place of the ordinary employer, and to establish a relation between it and the working classes similar to that between the employer and the employed, would only result in the long run in producing far more frightful, widespread, and permanent misery than it was designed to remedy.” I am also of that opinion ; but I cannot admit that the giving relief, either by the Poor Law, or by the action of private efforts, to men able and willing to work, but unemployed, in times of severe and protracted distress, is one and the same thing with national workshops, or equivalent to asking the State to step into the place of the ordinary employer, and to establish a relation between it and the working classes, similar to that between the employer and the employed. It will not be difficult to show why the latter proposition can be peremptorily and consistently repudiated, and the former proposition urgently and anxiously recommended.

I need not use any argument of my own, but I will give the judgment of one who was certainly not ignorant of the rudiments of political economy. John Stuart Mill, in his *Vindication of the Provisional Government of the French Revolution* in February, 1848, writes as follows :—

There remains another measure of the Provisional Government, which opens a still wider field of difficult and important discussion than the preceding—the recognition of the *droit au travail* ; of an obligation on society to find work and wages for all persons willing and able to work, who cannot procure employment for themselves. . . . To one class of thinkers the acknowledgment of the *droit au travail* may very naturally appear a portentous blunder, but it is curious to see who those are that most loudly profess this opinion. It is singular that this act of the Provisional Government should find its bitterest critics in the journalists who dilate on the excellence of the Poor Law of Elizabeth ; and that the same thing should be so bad in France, which is perfectly right in the opinion of the same persons in England and Ireland. For the *droit au travail* is the Poor Law of Elizabeth and nothing more, aid guaranteed to those who cannot, employment to those who can, work. This is the act of Elizabeth, and this is the promise which it is so inexcusable in the Provisional Government to have made in France. On the English parochial system, the law gives to every pauper a right to demand work, or support without work, for himself individually. . . . It appeared to the Provisional Government, as it must to every unselfish and open-minded person, that the earth belongs first of all to the inhabitants of it ; that every person alive ought to have a subsistence

before anyone has more ; that whosoever works at a useful thing ought to be properly fed and clothed before anyone, able to work, is allowed to receive the bread of idleness. These are moral axioms.

Mr. Mill then affirms that the declaration of the *droit au travail* was followed by the erection of the *ateliers nationaux*, "which, indeed, was its necessary consequence." He goes on to say : "It was the misfortune, not the fault, of the Provisional Government that the numbers requiring employment were so much greater at that moment than before." Thence, he says, came the outbreak in June, and Socialism (Mill's "Dissertations and Discussions," Vol. I. p. 384).

It is obvious that the Civil State and all its legislative and executive action is nothing more than human society administering, protecting, and developing its own welfare. Its whole action upon itself must be social ; but between social and socialistic there is an impassable gulf. The public life of a Civil State is the aggregate of the domestic life of its members. Whether the execution of its laws flows from a single person who is accepted as the representative of the whole society, or from more persons than one to whom the society may commit that trust, the framing of the laws, which is impossible to the whole political body numerically, is, in the case of every well-ordered Commonwealth, entrusted to those who, by election of the people at large, more or less adequately represent their welfare.

In this sense, therefore, all legislation is social ; even the privileges of railroad companies are justifiable only on public—that is, social—utility. The perfection of legislation is its adequate and intimate provision for the welfare of society at large. All legislation, therefore, and all government is, and must be, strictly social. If it fail to be so in any measure, in that measure it is bad. But in all this there is not a tinge of Socialism. It describes the elaborate and mature jurisprudence of a well-ordered State ; and in this sense the whole written and unwritten law of England is social.

What, then, is Socialism ? It is the vision of society governed by the law of nature only, under which the State is the supreme and therefore really the only landlord, and the supreme and, therefore, really the only employer of labour. It is, therefore, the negation of all progress and of all the social laws which wisdom, justice, and experience have sanctioned and matured. It is also an attempt to arrest or to reverse the natural inequalities resulting from the intrinsic inequalities, intellectual and

moral, of man—an impossible task, and a theory replete with every kind of injustice to men and to society. It is needless to say that the Poor Law of Elizabeth is profuse with social compassion, without a tinge of spurious Socialism; and Mr. Mill, with his large foresight, readily perceived the difference between the right of sustenance or of work in a parish, and the *droit au travail* in the *ateliers nationaux*. Nevertheless, he pointed out the identity of the principle, and justified the principle; and at the same time repudiated its use as supremely inexpedient in the hands of any Government, and liable to produce both outbreak and Socialism; outbreak in the disappointed and demoralised, and Socialism in the sharp and perverse wits of their leaders. It can hardly be necessary to draw out the reasons; and if some, whose intelligence is so high and balanced, had not failed to express, for they must clearly know, the distinctions of parish relief and national workshops, I would not weary your readers by detailing them.

First, and above all, to make the State, beyond its own legitimate duties, of which we will speak hereafter, the public employer of labour, is an exaggeration of the worst danger in politics, coupled with the worst form of that danger—namely, exaggerated centralisation. Even the centralisation inevitable and necessary for the ordinary administration of government, involving large patronage with all its evils, is sufficiently dangerous in any State. The number of official persons is always large, but necessarily selected (or ought to be) for intelligence and fitness. But to make the State—that is, the Government of the day—the only employer of an unlimited number of the populace at large, who must necessarily be the least skilled, successful, and, to a great extent, trustworthy of the people, would be a public danger, fatal, sooner or later, to any Commonwealth, and in such a Commonwealth as ours of certain and speedy disorder. The safety of this country, as M. Odillon Barrot wrote in the beginning of the Second Empire in France, is its great decentralisation. He then prophesied the collapse of the Second Empire, by reason of its extravagant centralisation of power and profit in the hands of a Government ubiquitous in its innumerable salaried servants.

National workshops in this country would destroy the labour market; would become a political influence in all the alternate conflicts of factious parties; a source of the widest and lowest patronage, ravenously sought by all kinds and conditions of men; a close field for every kind of job in the cloud of officials

created by it, and an open waste of demoralisation of the people at large. In what single point has this any resemblance to the local and transient relief of the unemployed in a moment of distress, within the limits of a parish, and under the eyes of vigilant care? The administration of the Poor Laws, from the sixteenth century downwards to our days, has been sufficiently fluctuating in wisdom, prudence, profuseness, and severity; but, nevertheless, there has been no shadow of danger of Socialism or of national workshops.

But, Sir, I am bound not to trespass at this time more largely upon the space in your columns. Nevertheless, I hope you will allow me to send a second letter in reply to other portions of the argument of your correspondent "G."

I remain, Sir, your faithful servant,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

NATIONAL WORKSHOPS.

To the Editor of the "Times."

Archbishop's House, Westminster, S.W.,
February 7th.

Sir,—We have seen that Mr. Mill affirms that the *droit au travail*—that is, the right to work or to sustenance without work—is the foundation of the Poor Law of Elizabeth. Mr. Mill declares that it is "founded in the law of nature" and is a "moral axiom." Lest his opinion, however, should be regarded as singular or merely speculative, I will add the teaching of one of our most moderate and careful professors of political economy—the late Henry Fawcett. His teaching has a double weight, because he was not only a professor of signal authority, but also a statesman of mature experience.

In his "Manual of Political Economy" he says: "Any person upon application has a right to demand maintenance from the Poor rates." He adds: England alone recognises this "legal right" to be supported by the State (Book IV., chap. 5; fourth edition). Perhaps he did not advert to the *droit au travail* in France because the *ateliers nationaux* had ceased to exist. The principle on which they rested had passed

out of sight. It may, indeed, be true that this right is affirmed in England only by legal enactment, for until three hundred years ago the relief of the poor was voluntary. It did not become legal and compulsory until the Act of 5 Elizabeth, chap. 3. But this right is denied in no Christian land, because it is founded in the universal Christian law as well as in the law of nature.

The poor who possess neither land nor capital have the right of nature to life and to the sustenance of life; but the able-bodied and the skilful possess the power and the skill of labour, which is true and living capital. The aged and impotent cannot work. The law of nature gives them, as Mr. Mill and Mr. Fawcett say, a right to work or to sustenance without work. Whether this right be only natural, or also legal, as it is happily in England, it binds all who possess the property which human law recognises and protects. The English Poor Law, therefore, is a law of natural justice, having a Divine sanction, creating rights in the poor and duties in the rich. The Poor Law is as a rent-charge upon the inheritance of England in behalf of the younger children for whom there is no legacy in the will; the elder sons inherit the real property in land and others the personalty in money. The poor possess nothing but their inheritance of natural right. If the Poor Law of Elizabeth had not been passed the English Land laws would scarcely have survived until this day. From Henry VIII. till Charles II. the possession of land had been passing from the many to the few. In proportion to the population it was never held in so few hands as at this day. The yeomen and the statesmen and the forty-shilling freeholders are gone. It is a grave danger to treat the natural right of the poor as a popular delusion. If the rich should be taught to deny this natural right, a habit of mind full of misconception and unnatural would be formed in them; and if the poor were to know that this last natural right in themselves and their children was denied, a dangerous resentment would inevitably arise.

Mr. Fawcett goes on to say that the Poor Law Amendment Act of 1834 put the first restraint upon this right to demand work or support. It did so by refusing relief to men able to work, except in the workhouse. Now, it is to be remembered that labour and skill are as true capital as land or money. But, for the investment of this living capital, work is necessary. To refuse work, therefore, is to deprive a man of his capital—that is, of his labour and skill—by suspending the conditions of its

exercise or investment. The workhouse test implies that he is a culprit or unworthy of help, and classes him with loafers, idlers, and vagabonds. Is it wonderful that our working men of independent spirit and manhood would rather starve than be so treated? Still more, they refuse to be made paupers by breaking up their homes, which may never be reconstituted, and giving up all the dearest bonds and charities of life, which are more precious to them than to others because they are their only possessions on which happiness and home depend. To refuse their natural right, except upon a condition which renders it intolerable, is contrary to natural justice. Who has a higher right to defeat this natural right by attaching such conditions?

Mr. Fawcett is wisely and firmly opposed to the theory that the State should guarantee employment; but he discusses the question whether, transiently and to meet a special and urgent necessity, some intervention of the State be not expedient. His answer is as follows:

Some who agree with the observations that have just been made may be inclined to think that the Government ought to find employment in times of occasional depression. *Few would presume to assert that in no case could such a policy be justifiable.* Our object is rather to show that the cases which warrant such Government interference are much less frequent than is usually supposed.

He then gives the instance of the cotton famine in Lancashire. He adds, that it must be remembered that trade was improved in Leeds, Bradford, Dundee, and Belfast. But, we may ask, why should the vast manufacturing power of Lancashire, with its immense plant of mills, machinery, and hands be broken up by a transient distress? No momentary profits of Bradford or Dundee would compensate the capitalists and the workers of Lancashire for the wreck of their house and home, with all the aggravations of poverty and ruin. A wise interference at that moment saved Lancashire and all its industries. Mr. Fawcett sums up his opinion in these words:

When any extra strain is put upon our Poor-Law system it absolutely breaks down. When the Lancashire operatives were thrown out of employment during the American War, all the resources of parochial relief were exhausted in a few months, loans of money had to be obtained from the Government, and earnest appeals were made to the whole nation.

What semblance of *ateliers nationaux*, or of Socialism, was there in all this? And the other day nobody asked loans from

Government for the unemployed in London, but only that their numbers and their privations should be ascertained by inquiry.

I will now briefly refer to the second point—namely, “the *only* remedy” for the relief of the unemployed. I give the words of your correspondent again to avoid any possible unfairness :

The *only* way to make more work for the unemployed is for the employed to produce as much profit as they can—*i.e.*, as much surplus as they can over the cost of producing ; for all that profit *must* be spent in employing somebody in some way or other. (The italics are mine.)

Your correspondent makes two statements which are beyond me : the one, that all the king’s horses and all the king’s men, I will say for greater delicacy, cannot get more people fed “unless the producers will eat and drink less of what they produce.” With our ports open all the year round for food from America, India, and Australia, we are importing grain for eight months’ consumption in every year, and all manner of food without stint. I know of no limit to the production of America, India, and Australia.

But your correspondent says that “the same sovereign cannot be paid in two places at once.” Does this mean that we cannot pay for our imports, or that every sovereign in the country is spent at this moment in the employment of labour ? Is there no money spent in what is absolutely unproductive ? The much-abused Mansion House Fund of two years ago, contributed by persons who were spending their money in no labour whatever, was for the first time directed to the channel of employment. How many hands were dismissed to raise that fund ? This seems to me to be Malthus slumbering.

Your correspondent is well aware that to employ men, out of work, four days a week at fourpence an hour, will displace no man who is in full work with full wages. No one, so far as I know, has proposed to place the unemployed on a level of wages with men in full employment. Therefore, the turning out of an equal number of employed men is morally impossible. This is not sentimentalism, but common sense. But, further, there is neither *only* nor *must* in the case. It is hardly necessary to tell us that the way to find employment for all is that there shall be a surplus to employ them. The point of the case is that there are multitudes of unemployed and no surplus either existing or forthcoming to employ them. If there be no surplus they cannot be employed out of it ; and if there be a surplus, and you cannot compel the employers of hands to employ their profits in giving employment,

this *only* remedy is no remedy. There is no *must* in the case. It may not be the interest, or the will, or the whim of the capitalist to take on more hands. He may have other uses for his profits. Who can compel him? Once more, it is especially in times of depression, when there is little surplus in many trades and in others none, that the numbers of the unemployed are multiplied. Where, then, is the remedy? Or is there no remedy for starvation? If there be, then let us hear it. Again, if the rapidity of production shall have glutted the market with goods, the capitalist will have a surplus, not of money, but of unsold goods. Where, then, is the surplus of money for more hands?

Still more, there are trades, such as the iron trade and joinery, in which our raw material is sent over to Belgium and wrought up, and sent back and sold in this country at a price that undersells our own producers. What surplus is there here? Further, let us suppose a surplus to exist in a few trades, but not in all. The level of employment over the whole country will not be appreciably raised. All the water supply of London will not perceptibly raise the level of the Channel. A partial surplus is in effect no surplus. A universal surplus is a dream. When I ask what is to be done with men, women, and children in hunger and distress, while this *only* remedy is being realised, your correspondent "G." makes no answer. It must not be by alms; it must not be by work; and nobody has yet told us what remains, or ventured to say that the people must starve.

When I ask what lapse of time may be required to bring this *only* remedy into effect, your correspondent says "an infinity of years." He says that men will die as fast if we feed them as they will now without food. This is beyond me; as also is the "tremendous cataclysm" to be brought down upon us by helping deserving men and their homes through a hard and workless winter. I confess that in all this I can see little brain-work and even less compassion of heart. I have no will to wound your correspondent and still less to offend him. Whether he lives in daily contact with the suffering that is around us I do not know. If so I cannot think that he has done justice to his heart; and, if I am not altogether wrong, I hope that in his talk of "old stockings and teapots" he has done some injustice to his head.

I remain, Sir, your faithful servant,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"I HAVE PITY UPON THE PEOPLE."

To the President of a Catholic Workmen's Club in Vienna.

January, 1890.

I have always before my mind the words of the Lord, "I have pity upon the people;" for nowhere on earth is there such unlimited wealth and such extreme poverty to be found as in our England. But, thanks to Providence, our workmen are gifted with prudence and patience, and are inclined to hear the voice of moderation and counsel.

"MILLIONS OF OUR BROTHERS GROAN UNDER THE YOKE
OF EXCESSIVE LABOUR."

To Monsieur Decurtins, "Conseiller National" of the Grisons.

Archbishop's House, Westminster, S.W.,
July, 1890.

My dear Monsieur Decurtins,—I can hardly express to you the satisfaction with which I have read your book, "*La Protection Ouvrière Internationale*." If I am not mistaken you are the first who has revealed to the public conscience of Europe the condition of the millions whose whole life is nothing but labour. All political and diplomatic questions must give precedence to those you have treated—the questions of the employment of children and women, of Sunday labour, and of the hours of work. Until now these things have been decided by the profits of the capitalist and by cheapness of production.

Some years ago I was reproached with my bad political economy, because I said that married women and mothers, who by the contract of marriage had engaged themselves to found a family and to bring up their children, had neither the right nor the duty to bind themselves for such or such a number of hours a day, in violation of their previous engagement as mothers and wives. Such a bond is *ipso facto* illegal or null. You have well set forth this great moral law, without which we should have a horde and not a nation. Without domestic life there is no nation. It is the same with men. So long as the

hours of labour have no other limit than the gain of the employer, no workman can live a life worthy of a human being. The humblest workman, no less than the man who is rich and literate, has need of certain hours wherein to cultivate his mind and soul; and if such hours are not permitted him he is lowered to the state of a machine, or to that of a beast of burden. What manner of nation will be formed by men living in such conditions? What must be the domestic, social, or political life of such men? Yet it is to this that the individualism of the political economy of the last fifty years is leading us.

A truer political economy would include all that concerns the general wealth of a people. It would rule and limit all the interest and actions of mankind formed into a society; and it would rule them by the higher moral law which is the law of nature and of God. First of all are to be maintained the principles governing the life of man and human society. Buying in the cheapest market and selling in the dearest are secondary matters. This is the great question you have brought home to the public conscience of Europe, and in this you are seconded by Leo XIII. and the Emperor of Germany. I hope that the millions of our brothers who groan under the yoke of excessive labour will yet see the bettering of their conditions.

Your faithful friend,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"THE WORLD OF LABOUR IS ORGANISING ITSELF."

*To M. van Overbergh.**

Archbishop's House, Westminster, S.W.,
November, 1890.

(1) By "*publicly*" I mean by a convention that shall be open and recognised. (2) The proportion between profit and wages.

* In a letter written by the Cardinal Archbishop to the Liège Congress, the words in which His Eminence recommended the drawing up "*publicly* of a just rule for profits and salaries," and its revision every three or five years, excited the criticisms of those who seem to hold that the function of the State is anything in the world rather than to do justice, and who are always seeing a whole young brood rising out of their dear mare's nest of State Socialism.

of which I have spoken, should be determined between masters and workmen. (3) The periodic revision should also be determined by the contracting parties together. (4) Recourse to legislation should be avoided as far as possible.

The words which you quote from my letter to the Congress express my deepest convictions. But, in order to arrive at this principle of proportion, the sincere and voluntary co-operation of the capitalist is necessary. During a hundred years the capitalist has wilfully concealed the enormous amount of his profits, and has meanwhile been buying labour at the lowest rate possible. Last year the strike was caused by the fact that the profits of capital had increased by eighty per cent., while the wages of labour had hardly increased by three per cent. I could cite many similar examples. The absolute obstacle at the present moment is the refusal of capitalists to reveal their profits. Free contract is a sacred right, and the only safe rule for the labourer who has no bread of his own. But in these conditions freedom of contract does not exist. It is but a cruel deceit.

At the beginning of things the principle of proportion regulated agriculture. The *métayer* system is the evident proof of this. In agriculture the points are palpable. No one can conceal their amount. Thus, even when payment in produce (as in *métayage*) is changed into payment in money, the principle still exists, because the value of products is noted and made public. In manufactures, everything can be, and is, made secret. Nevertheless, the prices in commercial transactions give fair indices for calculating the profits of capital.

But, finally, the system of justice can never be realised except by the establishing of relations of reciprocal confidence and sympathy between employers and employed. That is the first step: the conversion of the selfish heart; a harder task than the labour of the mine. Before reaching this happy end, we have a difficult road to travel, and perhaps many a peril to pass through. The world of labour is organising itself, and, for the greater part, the world of capital remains blind. I have put forth a bold proposal because I hold it to be according to justice, both natural and supernatural, whereunto, at last, we shall be constrained to make appeal.

HENRY EDWARD,
Cardinal Archbishop of Westminster.

'WE MAY NOT BE WORTH A 'BRASS FARTHING,' BUT——'

*To the Editor of the "Times."**

January 24th, 1890.

Sir,—Among the many letters, in reply to Mr. Mann's letter of the 22nd, appearing in your issue of to-day, one is signed "J. B." In that letter, as well as in your article of Monday last, our names are freely used with the liberty common to anonymous writers. "J. B." wishes to know why we have not spoken or written like Sir James Whitehead. We answer, because Sir James Whitehead expressed our judgment as well as his own. And we had other duties to discharge more important than satisfying the curiosity of anyone—viz., to urge on some thirty thousand men the duty of quietness. "J. B." also informs us that employers will not in future accept our intervention. It may be so. What we have done has not been upon sufferance or acceptance, so far as we are concerned. What we have said and done we shall continue to say so long as we believe it to be true, and to do so long as we believe it to be just, without asking leave or favour.

The public opinion of this country at home and abroad has already declared itself as to the past. We will now reply to those who have signed their names. Two questions may be fairly asked of us. The first, How was it that the question of the "meal time" was not fully treated and finally settled in the agreement of September 14th? and, second, What have we since done to enforce the observance of that agreement?

As to the first question, we have to reply that the main points in contention were so much more urgent that, so far as we know, no one at the moment perceived the importance or the full bearing of the question of the "meal time." The whole industry of the port of London had been suspended for a month; the trades of London on both banks of the Thames were severely affected; some thirty thousand men, with their wives and children, were suffering great privation. We pass over other evils and dangers which the least reflecting man must have seen at the time. The one supreme duty at that moment was to put an end, if possible, to this disastrous and dangerous state.

* In reply to the critics who have been ready, at all hazards, to question the success of the negotiations during the great Dock Strike by which "the Cardinal's peace" was won.

Again, the question of the "meal time" is not, as some people imagine, a simple question of universal application or of easy solution. It did not directly apply to men working on piece-work; it did not apply to all docks and wharves; some gave the payment, some did not; it was, before the strike, the custom to pay the "meal time" in most places, but not in all. There is also great diversity arising from a diversity of the merchandise at the several wharves. Into this complicated question we did not and could not enter at the time that the agreement was drawn; it could only be spoken of in passing. If we had fully appreciated that it would involve a considerable deduction from the anticipated gain under the agreement of September 14th, it is probable that we should have endeavoured to treat the question explicitly. If in this omission we are to blame, we readily accept the blame. What we then aimed at was accomplished, and we still believe that it was better to do what we did than to do nothing. We are afraid that there are some who would have preferred the prolongation of distress and danger till the "freedom of contract" had been enforced by police.

As to the second question, What have we done to enforce the observance of the agreement of September 14th? We answer that, since that agreement came into force we have been in communication, publicly and privately, both by letter and by personal interviews, with the representatives and leaders of both employers and employed.

At the request of the Dock Directors, the Mansion House Committee attended at the Dock House and published a letter enforcing the observance of the agreement of September 14th. We have also held conferences again and again with the leaders and representatives of the men engaged in docks and wharves. When, in our opinion, the men in the disputes that have since arisen (including the present contention, a complicated matter, at Hay's Wharf) have had right on their side, we have not hesitated to support them; when we have believed them to be in the wrong, or ill-advised, we have not failed to resist their action. What our influence has or has not effected we will not undertake to say. We may not be worth a "brass farthing," but in our judgment if, since the strike began, we had done nothing, we should be worth less.

We remain, Sir, yours faithfully,

HENRY E. CARD. MANNING.

SYDNEY BUXTON.

"THE RIGHT TO WORK OR FOOD."

To Mr. Ben Tillett.

December, 1890.

Dear Mr. Tillett,—I have not had patience to read Professor Huxley's letters.* The existence of hunger, nakedness, misery, "death from insufficient food," even of starvation, is certain, and no agency as yet reaches it. How can any man hinder or discourage the giving of food or help? Why is the house called a *workhouse*? Because it is for those who cannot work? No, because it was the house to give work or bread. The very name is an argument. I am very sure what Our Lord and His Apostles would do if they were in London. Let us be thankful even to have a will to do the same.

Yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

THE PROGRAMME OF SOCIAL REFORM.

To the Bishop-President of the Congress of Liège.

Archbishop's House, Westminster, S.W.,

September 2nd, 1890.

My Lord Bishop,—The Congress of Liège has wisely defined the questions of human labour as questions of human society. Political economy is not a matter of values and exchanges, or of free contracts only, but of human life in all its social needs and welfare. It is impossible to discuss how many hours a day a man or a woman shall work, until we have first laid down how many hours in the day are needed that a man may live a human life, and how much time in the day is needed that a woman may fulfil the duties of domestic life. To put labour and wages first, and human or domestic life second, is to invert the order of God and of Nature, and to ruin the society of man at its foundation.

* Written to the *Times* in criticism of General Booth's corybantic Christianity. The Professor (who draws a large pension from the pockets of his fellow-citizens) denounces as "mischievous" the doctrine that the poor man has "a right to food or work."

The economy of industry is governed by the supreme moral law, which checks, limits, and controls all its operations. Subject to this moral control, I may say that in mines and other severe labours a day of eight hours is reasonable and just; in lighter labours a day of ten hours may safely be admitted. It is not reasonable to lay down one and the same measure for heavy and for lighter work. For women who are mothers and heads of families it is hard to see how they can be absent from their children. The prior and sacred contract of marriage forbids a second contract for money in violation of the first. For other women eight or ten hours is as much as can be given without hindering the due fulfilment of the duties of human life, and the power of sharing in the domestic life of homes. For children no work ought to be permitted until the child has been duly educated. This must vary in the various conditions of national life: but in almost all countries the age for remaining in school ought to be raised. For young persons all noxious trades hurtful to health ought to be forbidden by law. In mines the work of women and children ought to be absolutely illegal; in like manner all night work. The rest of the Lord's Day ought to be protected by law for all who live by labour; and the active continuance of all labour except certain inevitable works ought to be forbidden under penalty. If any Legislature desires to make itself singular in the Christian world by ignoring the Lord's Day, it ought for sanitary and for physiological reasons to give one day of rest in each week to the labouring classes. Finally, the right of uniting for mutual protection and support is a natural and legitimate right inherent in capital and labour—in employers and employed. Such unions are most fruitful and peaceful when masters and men unite in one common confraternity or guild. When they are separate and independent, they ought freely to confer, face to face, in any contention arising between them; and, failing to agree, they ought to refer their contention to councils of conciliation freely chosen by each side. If these should finally fail to bring peace, society at large may protect itself by spontaneous intervention, or, last of all, by the authority of legislation.

My last word will sound perhaps over-sanguine or over-bold. I do not believe that the powerful relations of employers and employed will ever be safely and solidly secured until the just and due proportion between profits and wages shall have been fixed, recognised, laid down, and publicly known to govern all free contracts between capital and labour. And further,

inasmuch as values in commerce must often vary, all such free contracts ought to be subject to periodical revision every three or five years, as may be mutually agreed in the contract. I am ashamed to waste the time of the Congress with so long a series of commonplaces. I only ask, if I have erred in my judgment, to be corrected by its collective wisdom.*

I remain, my Lord President, your faithful servant,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"INTRIGUING WITH GAS WORKMEN."

To Provost Greenlees.

Archbishop's House, Westminster, S.W.,

March 11th, 1890.

Dear Sir,—I thank you for sending me the report of Mr. Somervell's speech.† It is not for me to say how far I am conversant with the precise detail of trade disputes, but I can say that I have carefully and conscientiously informed myself, both in counsel with the most competent persons and by printed documents. I wish I could see in Mr. Somervell's words any sign of care or conscience.

With the only reserve already made, there is not one word in his statements which is not contrary to fact. The gas strike was in full conflict before I heard of it, and I heard of it only when the Lord Mayor sent for me to take part in an attempt to put an end to it.‡ Happily, with the sole exception of the South

* The Cardinal Archbishop, writing to a correspondent who drew His Eminence's attention to the Press criticisms on his letters to the Liège Congress, said :—"The writer is intelligent, but he fails to see that I have excluded legislation except where all voluntary action fails, and especially in the 'free contract' founded on a proportion between profits and wages. To this all will come at last, the slower the worse for us."

† Mr. Somervell, the Unionist candidate for Ayr, had spoken of His Eminence as "intriguing with gas workmen" in London in regard to the strike.

‡ His Eminence having been communicated with, on behalf of the dock labourers on strike at Liverpool at this date, telegraphed as follows : "Follow the plan of the London Chamber of Commerce ; form a Board of Conciliation, and invite employers and employed to choose arbitrators disinterested and without bias."

Metropolitan, all the gas companies agreed with their men after that day. I had no communication with the strike at the South Metropolitan factory. Mr. Somervell, I cannot doubt, had no intention to deviate from truth.

Believe me, yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

STATE WORKSHOPS FOR THE UNEMPLOYED.*

To Mr. Tom Mann.

December, 1890.

Dear Mr. Mann,—I fully agree with you. The public authorities ought to find work for those who want work, or relief for those who cannot. The County Council will not, I fear, meet for some time. I do not know the Lord Mayor's opinions, but if you were to see him he might listen. I am trying what I can do.

Yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

* A representative of the *Daily Chronicle*, who waited upon the Cardinal at this time to ascertain his views upon the provision of work for the unemployed by public authorities, was told :—" I am strongly of opinion that it is the duty of every Commonwealth in times of exceptional distress, such as the Cotton Famine in Lancashire some years ago, exceptionally hard winters by which tens of thousands of able-bodied and deserving workmen are thrown out of work, and are reduced with their families to want and great suffering—in such cases it is the duty of public authorities, to which such affairs may appertain, to provide relief ; and, in my opinion, the best relief in such cases would be in the form of employment upon works of public utility. This was the opinion of political economists such as the late John Stuart Mill and the late Professor Fawcett, although I am sorry to say certain writers at this time, with shallow philosophy, have in newspaper letters considered it a mischievous error. I will go further and say that this principle of giving food or work is embodied in the old statute law and prevails in the spirit of our laws to this day. The 5 Elizabeth, cap. 3, appointed overseers of the poor, and made it penal to give money to any rogue or vagabond or sturdy beggar ; but it provided relief for those who are ' whole and mighty in body and able to labour.' The 18 Elizabeth, cap. 3, runs as follows :—" To the intent that youth may be accustomed and brought up in labour and work and not grow to be idle rogues, and to the intent also that such as be already grown up in idleness, and so are rogues at present, may not have any just

"I AM ACCUSED OF SOCIALISM."

To the Count de Mun.

Archbishop's House, Westminster, S.W.,
January 25th, 1891.

Dear Count de Mun,—I have read your "few words of explanation" with much interest and entire assent. It seems to me that your censors are precipitate and suspicious. Nothing is more intelligible than the position you have taken; and it is the only safeguard against both subversive Socialism and State Socialism. Your censors use almost the same words, but hardly seem to appreciate their relative significance. Your paragraph beginning "This, however, is only one side of the question," expresses my profound conviction. It contains the whole substance of my letter to the *XXième Siècle*.

The coming age will belong neither to the capitalists nor to the commercial classes, but to the People. The people are yielding to the guidance of reason, even to the guidance of religion. If we can gain their confidence we can counsel them; if we show them a blind opposition they will have power to destroy all that is good. But I hope much from the action of the Church all Governments are despoiling and rejecting. Her true home is with the People; they will hear her voice. My

excuse in saying that they cannot get service or work and be then without means of livelihood, and that poor and needy persons may be set the work'—the Act goes on to provide that in 'every city, town, and market, and market town, authorities should be enjoined to order a competent stock of wool, hemp, flax, or other stuff by taxation of all, so that every poor and needy person, old and young, able to work and standing in need of relief, shall not fear want of work, go abroad begging, or committing pilfering, or living in idleness.' Let it be noted that these provisions are made for the worthless; how much more does the spirit of these enactments intend that relief should be given in times of exceptional distress to the honest, able workman, skilled or unskilled, who through no fault of his own is reduced to distress! I know all that has been said about not disturbing the labour market, and not retarding the happy day when employment and labour shall be so balanced that there shall be no unemployed; but I contend that to suffer the worthy and deserving to remain wretched and starving in times of distress, which they have in no way brought upon themselves, and for which they cannot be considered responsible, but which arise from the vicissitudes of nature or of their own honest industries—to suffer them to starve would be a crime in a Christian Commonwealth. It is terrible work, terrible work, and we are tyrannised over by a certain school of political economists, which makes the remedy all the more difficult to obtain."

letter to the *XXième Siècle* caused some irritation in England ; and I am accused, as you are, of Socialism. Here, however, Socialism is little studied ; it is a kind of party cry. France is a long way ahead of us in such studies. Nevertheless, our legislation for the protection of labour is already considerably advanced.

Believe me, ever your most devoted,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

WHAT THE TWENTIETH CENTURY WILL SHOW.

To the Editor of the "XXième Siècle."

January, 1891.

Dear Sir,—I have to thank you for the latest number of the *XXième Siècle*, and for your energy in overleaping the end of this century. We have been, up to now, hampered by an excessive individualism, and the next century will show that mankind is greater and more noble than any individual thing. This doctrine, which has its foundation upon Nature's law and Christianity, is taxed with being Socialistic by thoughtless and rash people, as well as by capitalists and the wealthy.

But the future will see the light of reason shed upon the social state of the labouring world. We shall then ascertain what laws are fundamental in a Christian country. It is, therefore, a well-advised endeavour on your part to bring together young and vigorous minds around a centre for the study and the spreading of those vital truths. Politicians and political economists of the modern school have had their day. The twentieth century will be the day of the People and of a well-ordered, prospering, Christian Commonwealth.*

Believe me, yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

* This innocent letter from the Cardinal Archbishop to the ardent young French Catholics who are running the *Twentieth Century* alarmed the *St. James's Gazette*. His Eminence made the following statement to a representative of the Press :

"Great," said the Cardinal, "is the power of a single word. When the Corn laws were to be abolished it was called robbery ! When the Irish Church was to be disestablished it was called spoliation ! When the Irish rents

THE EIGHT HOURS' DAY.

To a correspondent who asked whether a good understanding between masters and workmen was not far better than State intervention.

Archbishop's House, Westminster, S.W.,

November 25th, 1890.

My dear Sir,—It seems to me that the "eight hours' day" is becoming clearer. Nobody can wish for a law if the matter can be settled permanently by consent. It is contrary to our whole system to do by law what men can do for themselves; but a small dissentient minority might hinder a great consenting majority. A permissive Bill would not meet this case, and a consent established this year might be upset next year, unless it had legal validity. As to overtime, some provision might be made, but it is an exception which ought not to prevent the

were to be reduced it was called confiscation! When the world of labour is to be protected by law it is called Socialism! It may be well, therefore, to know not what Socialism is, for that is hardly possible, but what is not Socialism, for that is necessary for all reasonable men. When I say that it is hardly possible to tell what Socialism is, I say it for this reason, that no sooner does anyone try to define it than three distinct schools of Socialists rise up and deny the accuracy of the definition. I will therefore not attempt so hard a task, but will briefly say what is not Socialism, and I may define it in these words: Just and popular legislation by legitimate authority, which reaches the social needs of the whole Commonwealth in all its manifold classes and interests. Whensoever social evils, by the growth of tradition and custom, and the vicissitudes of time, shall arise in any Commonwealth, the correction of such social evils, like the practice of healing, is conservative of the life and health of society. There are maladies to which human nature is always liable; but he is a poor physician who, to cure a malady, kills the patient. Socialism, on the other hand, identifies social evils with society itself, and kills the patient to cure his maladies. For example: the accumulation of property, whether in capital or in land, in a few hands is to the Socialist the chief evil of the times. To cure it, some Socialists deny the right of property to individuals, which is founded radically in the law of nature. The Legislature will show how, by just legislation which pervades our whole system of taxation, to redress these inequalities. The enactment of the Poor law, the abolition of the Corn laws, the laws of succession to personal property, and the income tax, are all of them just social laws, founded upon the first principles of human society, as strictly conservative of the Commonwealth. I am not saying that other laws of a similar nature may not be required, or that these same laws have as yet received their full and necessary development. I am content with saying that anyone who calls such legislation Socialistic does not yet know what Socialism means."

rule being made. The case of shop assistants and the railway and tram men shows the need of rule and responsibility.*

Believe me, always yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"THE THAMES BED."

*To Mr. Mann, President of the Dock Labourers' Union.**

1890.

And now, in publicly thanking you all once more, I am able to tell you that the bed in the London Hospital has been founded under the name of "The Thames Bed." Your contributions, with those of my other friends, have enabled me to leave behind me this proof of my affection and sympathy with the workers of the river, and with their homes which suffered so much last year. I am truly glad to find that the trade of the Port of London has not been less this year, but even more, than in the

* During the strike on the Scotch railways a month or two later, that this time the Cardinal Archbishop received a representative of the Press, who writes:—"I found him much interested in the whole subject. He stated, however, that he did not think he ought to express any opinion definitely on the details of the strike, as he had not had the means of obtaining personal information. He had not been called upon by the men or by the companies to express any opinion upon the matter. Speaking broadly, and on the general aspect of the situation, however, he characterised as most cruel and inhuman the action of the companies in practically compelling men to work a period of sixteen or eighteen hours. 'I hope,' said His Eminence, 'that the discussion of Mr. Channing's motion will rouse public opinion to a sense of the intolerable duration of labour to which so many men are exposed. No man who works sixteen or eighteen hours a day can live either a domestic or even a human life. I think the time has come when public authority should regulate the hours of labour on railroads for the sake of the men and the safety of the public. I cannot look upon this conflict in Scotland as a private affair between masters and men. No man has a right to endanger the public peace and the public safety.'"

* In acknowledgment of the address and pecuniary gift presented to him on the occasion of the celebration of the twenty-fifth anniversary of his consecration. When the address was first presented, the Cardinal intimated that he could find no way to show his gratitude so sure as to endow a bed in the Accident Ward of the London Hospital, to be a perpetual memorial of their work during the Dock Strike, and of his thankfulness to them for their kind recognition of the little he was able to do for the thousands of workers on the river Thames.

year before, and that you have obtained a just increase of your wages. It was not to be expected that all questions should be settled at once. The relations of Capital and Labour have been long strained—they need to be revised and fixed upon just and known agreements. This, I hope, is being gradually and peacefully done. Your quiet and reasonable conduct last year won for you the sympathy and confidence of London and of the country at large. Keep on in this same way of peace and quiet and all will be sooner settled for your good and for the good of all dear to you. May God be with you always!

WANT IN WINTER :

THE EXISTING RELIEF AGENCIES INADEQUATE.

To the Editor of the "Times."

Archbishop's House, Westminster,
November, 1886.

Sir,—No one could fail to see that the proposal put forward by the Bishop of London and others, recommending the creation of a fund to give relief in the present winter in the form of wages for work, would inevitably meet with much opposition both reasoned and unreasonable. The latter may be dismissed. The article in the *Times* on the 2nd of this month is a fair example of a well-reasoned, but to my mind an inconclusive, opposition. I would ask you to allow me to state the grounds on which I venture to say this.

Of the existence of distress, widespread and severe in every successive winter, there can be no doubt. A Committee appointed at the Mansion House last year received abundant evidence of this fact. Whether the distress in any given winter be exceptional or not does not affect the question. It was abundantly proved that there are three classes of persons who suffer from poverty and want. First, those who suffer by their own fault and who are not willing to work even if work were found, preferring a life of disorder and idleness; secondly, those who by reason of age or infirmity could not work if work were offered to them; and, thirdly, those who would gladly work if work could be provided for them.

Before I dismiss the first of these three classes, made up of those who for the most part are criminal, and all culpable, I

must say that no Christian Commonwealth ought to abandon them without a permanent and widely-directed effort to reclaim and to restore them to a better state. The existence of a dangerous class is a proof of failure in duty on the part of those to whom the care of the people is entrusted. Such a class could not exist but for parental crime and vice, official neglect and inefficiency, social and personal failure in charity, effort, and self-denial. It is not lawful for us to dismiss even the unworthy in a time of distress without wise and firm exertions in their behalf. But I am not now pleading their cause.

In the second class are those who are either maintained in workhouses under the Poor law, or the aged and infirm among the poor who are ordinarily supported by their children or kindred. The number of these may in part be ascertained by the number who receive outdoor relief; but there are multitudes who receive no outdoor relief and yet, from time to time, suffer severely when the distress of winter presses hardly upon the children or kindred who support them. It has appeared in evidence before the Committee above referred to, that a widespread depression of business has reduced, and is continually reducing, large numbers of smaller tradesmen to absolute want. It was not, however, this second class that was in our minds when the proposal to give relief in the form of work was made public.

I will, therefore, speak only of the third class—namely, of those who would work if work could be found for them. No one denies that present distress demands present relief, nor that the normal condition of society requires that such relief should be provided on principles and in ways sanctioned by a wise political economy and by an official and responsible administration. But, when all such public and responsible agencies are inadequate, what is to be done? Men, women, and children are starving or suffering bitterly by cold and hunger; the Poor Law does not at this time sufficiently provide for them, the Charity Organisation Society has neither means nor extension adequate for their relief, Mansion House funds are denounced for unequal and inefficient administration, private charities are condemned as doles and as multiplying imposture and unthrift—what remains? Is nothing to be done because the existing agencies are inadequate, inapplicable, or inefficient? This is surely unreasonable and heartless. It is rather a peremptory call to do something, and that in the way which is least exposed to the objections of

the scientific and the unwilling. I would, therefore, say at once that they who propose a fund for work have said nothing as to the mode of its administration. Let whatever is distributed be distributed so far as possible through the existing public and responsible agencies. The President of the Local Government Board, Mr. Chamberlain, I believe, some two years ago issued a circular to the Guardians of the Metropolitan District, counselling them to extend the giving of outdoor relief. If the machinery of the Poor Law cannot guard itself against imposture its efficiency ought to be secured by prompt reform. If the Charity Organisation Society and other voluntary associations for the relief of distress believe themselves to be able to deal with the sufferings which the Poor Law does not reach, by all means let the funds raised for the providing of work be so far entrusted to their administration. No doubt the district committees extemporised at the Mansion House last year partially failed from many causes, among which certainly any want of good and honest intention was not to be found. Once more I will ask, if distress is known to exist are we to do nothing because administration is difficult? We have for years been so tutored with warnings against alms and doles and private charities, that Mr. Ruskin has said he never dares to give anything in the streets without looking on all sides to see whether there is a political economist coming.

I have a true and reasoned respect for political economy within its legitimate sphere, but it is circumscribed by higher moral laws to which, if it come in collision with them, it must at least for a time give way. If on the sound and strict principles of political economy poverty and sickness could be remedied by thrift and provident dispensaries, I should rejoice; but knowing, as we all must, that thrift and providence have as yet made but little impression upon the multitudes who are poor, hungry, sick, and dying, we are compelled to relieve human suffering for which no sounder or more disciplined relief as yet exists. The Good Samaritan did not delay to pour oil and wine into the wounds of the man half dead until he had ascertained whether he was responsible for his own distress. Necessity has no law, nor has present distress, except a claim for prompt relief.

There is before us a simple alternative. To those who are willing to work, but can find no work, relief must be given either in the form of work, or without work; but relief without work, we are told, like alms and doles, is demoralising. The alternative, then, is to give relief in work or give no relief. And if it be said that this is a charity labour-test, what better test can

be found to prove that the hungry man is deserving of help? We have for half-a-century extolled the labour-test of the Poor Law; why, then, is the same test unwise in the administration of help by voluntary action? There is no doubt that work arises out of a "play of social needs," and that its absence is an "absolute social fact," and that work ought to spring from "healthy social activity"; but if hunger is present and work is absent help must be given with or without work until the "play of social needs" and the "healthy social activity" shall have provided work for those who are willing to work, but cannot find it. The Report of the Mansion House Committee, published in the *Times* of the 18th inst., affirms that many willing to work were unemployed and in distress last winter.

I must not trespass longer upon your space. London with its four or five millions of men is abnormal and exceptional altogether. It is the healthiest city in the world, but the death rate in the hovels of the poor is double as compared with the death rate in the homes of the rich. It has hitherto been growing in wealth by twenty millions a year. Multitudes of its poor are worse housed than in any great city, except in parts, we are told, of New York and of Berlin. We are assured by a great authority that poverty is less because outdoor relief is diminishing, but the money spent in indoor relief has steadily increased. We have thousands who would do work if they could find it, in all conditions and classes, reaching even into the lower middle class. The competition for work is so fierce that multitudes are toiling day and night for starvation wages. In our most thriving trades and our wealthiest commercial enterprises men and women by hundreds of thousands are compelled to work for a number of continuous hours beyond human endurance. The hunger and nakedness, disease and death, evolved from our "healthy social activities" are little known except to those who are familiar with the homes of our poor and with the wards of our hospitals. A tithe of the wealth of London would be too much; a light hearth tax, distributed through the most vigilant and vigorous agencies, would be enough to relieve all ordinary or even exceptional distress.

Thus far I have spoken only of transient relief for transient distress; but there is still in our power a remedy, permanent, adequate, and full of benefits which would surely return upon ourselves. I mean the sending out of colonists under the direction of the mother country and of the Colonies acting together. This is not to be confounded with the selfish policy of clearance,

against which our people justly rise, nor with the unprovided and precarious emigration of individuals, or even of families, without foresight and provision at home or abroad. Colonisation requires that men and families in groups, combining artisans and agricultural workmen, and provided with the means of self-help and of settling themselves in ordered societies, should be transferred, under the direction of Government, to unoccupied lands in our boundless Empire, where provision shall have been already made for their reception. The funds for such colonisation need not be derived from grants of Imperial taxation, but from loans secured on the lands granted or sold to the colonists. By this extension of our mother country both those who go and those who stay at home are benefited; new fields of industry and new markets for commerce are added to our Commonwealth. The distress of a winter would then issue in the permanent welfare of multitudes who, pent up at home, destroy our social prosperity and are themselves destroyed.

Among the unions of trades and labour in parts of Australia an opposition to the advent of more hands has arisen, and this opposition is represented at the present moment in this country by a delegate selected for that purpose. But the same alarm has always arisen at the outset of any movement or change which affects labour. We are, however, satisfied that no one will be found to affirm that the 6,697,700 of square miles in Australia, New Zealand, Tasmania, and Canada are already sufficiently provided with hands or reclaimed by cultivation. There is no doubt local alarm may arise for a time among those who are locally full of work. But we contemplate the colonisation of lands where no hand has as yet traced a homestead or sown a seed. Colonists would not be emigrant competitors for work, but groups passing to united settlements in the far lands of our vast Empire. But beyond this we are reasonably convinced that every new settlement will quicken the trades of our existing Colonies by a new demand for produce and manufactures necessary for life. New home markets would be formed for all Colonial industries, and the Imperial wealth would be increased by the growing welfare both of the mother country and of our people at home and abroad.

I am, Sir, your obedient servant,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

THE OMNIBUS MEN.

*To Mr. Sutherst.*Archbishop's House, Westminster,
June 5th, 1891.

Dear Sir,—The demand of the omnibus men for a day of twelve hours, and a day in fourteen, seems to me most reasonable and moderate. With their present overwork it is impossible for a man to live a domestic, or, I may say, a human life.

Believe me, yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

MR. HENRY GEORGE AT ARCHBISHOP'S HOUSE.

*To the Editor of the "Brooklyn Review."*Archbishop's House, Westminster, London,
December 1st, 1886.

Dear Sir,—Your letter of November 8th has just reached me, and I am happy to answer your question on the subject of my conversation with Mr. Henry George some months ago, on which I understand statements and comments have been made in the American papers.

Mr. Wilfrid Meynell asked me whether I was willing to receive a visit from Mr. Henry George. I answered that I should most gladly receive him. They therefore called on me together. Thinking that between Mr. Henry George and myself there might not be a common ground on which to meet, I began by saying: "Before we go further, let me know whether we are in agreement upon one vital principle. I believe that the law of property is founded on the law of Nature, and that it is sanctioned in Revelation, declared in the Christian law, taught by the Catholic Church, and incorporated in the civilisation of all nations. Therefore, unless we are in agreement upon this, which lies at the foundation of society, I am afraid we cannot approach each other." I understood Mr. George to say that he did not deny this principle; that his contention is mainly, if not only, on the intolerable evils resulting from an exaggeration of

the law of property. I understood him to mean the old dictum, *Summum jus, summa injuria*. He added that the present separation and opposition of the rich and poor were perilous to society, and that he saw no remedy for them but in the example and teachings of Christ. He spoke fully and reverently on this subject.

I have no distinct recollection of the mention of his books ; but as it has been stated in America that I gave an opinion to the effect that in his book, meaning his original work on "Progress and Poverty," I saw no unsound propositions, I have to state that I have never read the book. I have, however, read his later work, "Social Problems," and in those chapters I did not see anything to censure as unsound. This, so far as my memory carries me, is the substance of our conversation so far as it bears upon Mr. George's works. I cannot, however, end without saying how much I was pleased by the quiet earnestness with which he spoke, and the calmness of his whole bearing.

Believe me, dear Sir, yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"SAVE THE BOY!"

To the Friends of St. Vincent's Home.

July, 1888.

I wish it had been in my power to be with you to-day,* and to welcome you to St. Vincent's Home. As that cannot be, I write these few words. You will, I hope, find the Home in a good state. Soon we hope to have a new dormitory for nearly forty boys, and a new refectory ; and, before long, a new lavatory. But we are resolved not to run into debt. We must, therefore beg of you both to give and to gather for us. We have now fifty boys, and of these only twenty-four are paid for ; therefore twenty-six are supported altogether by the Home, and applications are constantly coming in. It is a hard thing to refuse to save a boy ; but if we run into debt the Home will suffer in every way : therefore we earnestly ask your help. You can ask your friends, and send in year by year the maintenance of one

* The Feast of St. Vincent de Paul at St. Vincent's Home, Harrow Road.

poor boy. It is not the will of Our Father in Heaven that one of these little ones should perish. And how great will be your joy and your reward if you can save one of them. May God give you a generous heart, and a great reward!

HENRY EDWARD,
Cardinal Archbishop of Westminster.

HOME FOR WORKING BOYS.
To the Rev. Father Clements.

Archbishop's House, Westminster, S.W.,
November 13th, 1888.

Dear Father Clements,—I have heard with great pleasure of your zealous and prudent undertaking in opening a Home for Working Boys, in which they may be lodged and provided with their food. The moral and religious advantages of this work are very great: and also the safety it will afford to good and industrious boys in obtaining profitable employment. I therefore thank you for what you have done, and pray God may abundantly bless it.

I remain, dear Father Clements,
Yours affectionately in Jesus Christ,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

CLUBS FOR WORKING GIRLS.
To the promoter of a Residence and Club for Catholic Girls engaged in business in London.

February, 1890.

I very heartily commend the proposal to open a house for our poor, but well-conducted, girls; to guard and shelter them in their struggling life and to keep them from evil is a duty of both natural and Christian charity. A house where they could lodge safely, or at least where they could spend their few hours of rest in the evening, would save many from danger and misery; and the kindness and sympathy of a wise and Christian friend would sustain their perseverance in a good life. May God bless the undertaking and all who contribute to its support and foundation!

"THE WHOLE POWER WIELDED BY MR. PARNELL IN 1886."

*To Mr. W. H. Hurlbert.**

July 1st, 1886.

Dear Mr. Hurlbert,—You ask me whether I share the fears expressed by Mr. Arthur as to the religious liberty of the Protestants in Ireland from the handing over of Ireland to the Parnellite rule. I have no such fear. First, because Mr. Parnell is himself a Protestant, and the other day declared his hope that he should live and die a Protestant. He is not the man, either by his American kindred, or his Cambridge education, or his Irish sympathies, or his English antecedents, to persecute Protestantism anywhere, least of all in Ireland. And, further, because the whole power wielded by Mr. Parnell is the sympathy and trust of the Catholic people of Ireland, in whose behalf I have no hesitation in saying that they never have persecuted their Protestant neighbours in the matter of religion, and have been always the conspicuous examples of respecting the liberty of conscience which has been so cruelly denied to them. The children of Martyrs are not persecutors.

In proof of this read "The Life and Acts of Lord Baltimore" and "The Constitution of Maryland of 1633." Mr. Parnell would readily take the oath framed by the Catholic Lord Baltimore for the Governor of Maryland: "I will not by myself or any other directly or indirectly molest any person professing to believe in Jesus Christ for or in respect of religion." He invited the Puritans of Massachusetts to come into Maryland. In 1649, when persecution had broken out again in England, Lord Baltimore received into Maryland the Episcopalians and Protestants who fled from Virginia. It was the Puritan revolution in England that brought in a Puritan revolution in Maryland and the disfranchisement of the whole Catholic population. The great American Union of this day is true to the spirit of Lord Baltimore, and the Catholic people of Ireland would never adopt the policy which overthrew the toleration of Maryland.

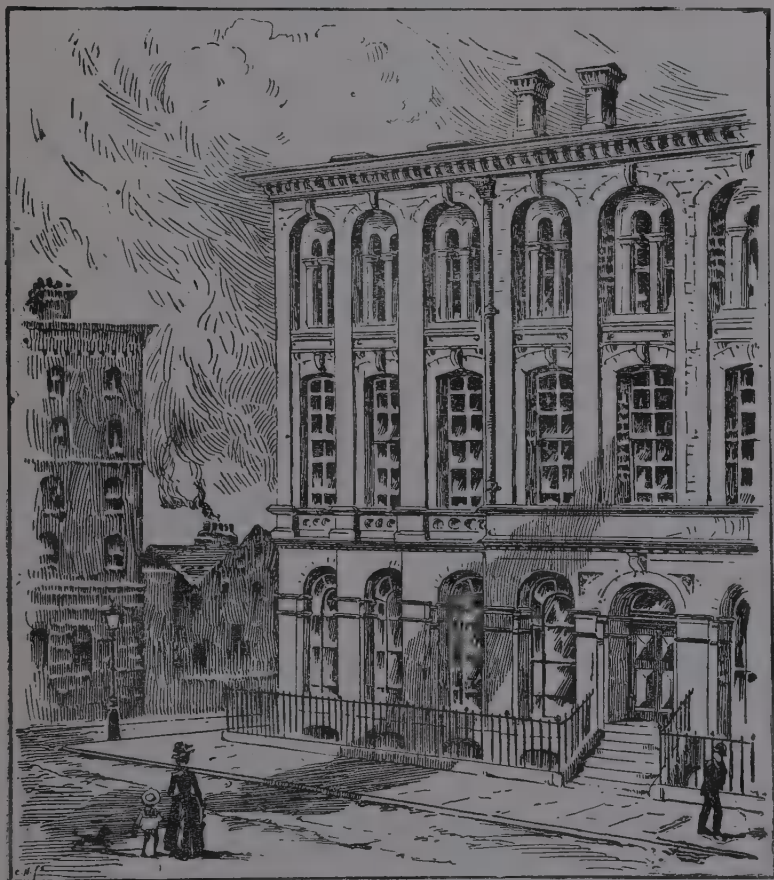
But we need not go out of Ireland for proof. Mr. Fox, in his excellent pamphlet (p. 61), "Why Ireland wants Home Rule," has quoted Leland and Taylor to show that when in the reign of Mary Protestants fled over to Dublin for safety from the Parliament of England, the Dublin merchants rented and

* In reply to a letter calling attention to Mr. Arthur's declaration that he thought it a moral mystery how any friend of religious liberty could consent to "hand over Ireland to Parnellite rule."

furnished seventy-four houses to shelter those who fled from Bristol. They provided for them, and after the persecutions ceased conveyed them back to England. Taylor says that "on three occasions they (the Catholics) had the upper hand, and that they never either injured or killed anyone for professing a religion different from their own. By suffering persecution they had learned to be merciful." Again, in 1689, the Catholic Parliament in Dublin "passed many laws in favour of liberty of conscience." At that moment both in England and Scotland Catholics were proscribed.

It is both senseless and shallow to quote old texts written when the great revolt of the sixteenth and seventeenth centuries was the main subject in debate. The unity of Christian Europe was an ancient and precious inheritance, and they who broke it were each one severally and personally guilty of the act. The preservation of religious unity for the peace of Commonwealths and for the inheritance of posterity was the duty of States. But when unity is once broken, the generations born into the confusions and divisions of the past are in a condition in which persecution is a crime and a heresy. It is a crime, because the millions are unconsciously born into a state of privation of which they are not the authors; and a heresy, because faith is a moral act of human liberty in reason, heart, and will. Force may make hypocrites; it can never generate faith. The pastors and the people of Catholic Ireland are too profoundly conscious of these truths to debase the Divine tradition of their faith with the human cruelties of retaliation. It would level Ireland down to the massacres of Cromwell and to the Penal laws of Ormonde. But that I may not be suspected of only giving my private opinion, I will quote an authority before which even Mr. Arthur will, I hope, be silent. Leo XIII., on November 1st last year, promulgated these words to the whole Catholic world: "The Church, it is true, deems it unlawful to place the various forms of Divine worship on the same footing as the true religion. Still it does not on that account condemn those rulers who, for the sake of securing some great good or of preventing some great evil, allow by custom and usage each kind of religion to have its place in the State. Indeed, the Church is wont diligently to take care that no one shall be compelled against his will to embrace the Catholic faith, for as St. Augustine wisely reminds us, 'Man cannot believe otherwise than of his own free will.'"

After this it is hardly worth adding that Mr. Gladstone pro-



SKETCH OF THE EXTERIOR OF ARCHBISHOP'S HOUSE.

vided in his Bill that the statutory Parliament should not establish any religion.

But I must acknowledge that with the 12th of July near at hand, and with Belfast and the conflicts of Canada and Newfoundland before our eyes, and certain recent speeches ringing in our ears, and Mr. Arthur's letter in remembrance, I cannot but be afraid that there may be an appeal to the animosities of flesh and blood in the name of religious liberty, and that the fiery cross may be sent round, not by a Catholic majority in Ireland or in America, but by politicians and by over-lords whose power is gone. *Odisse quos læseris*. They need fear nothing from Catholic Ireland, and they will do well to read again Æsop's fable of the wolf and the lamb.

Mr. Arthur speaks of "handing over Ireland to Parnellite rule." This does not seem to me to be the transfer now proposed. For centuries Ireland has been held by a garrison. Elizabeth, James, Cromwell, and William III. held it by a minority of English and Scotch with a small number of Irishmen. The Government was essentially an adverse occupation in a country of which the immense majority accepted neither the laws nor the fountain from which they flowed. Cut down, spoiled, exhausted, the Irish people could not regain their liberties, be they civil or religious. If Mr. Pitt's policy of the Union had been carried out the Irish people would have been emancipated, enfranchised, and admitted eighty years ago to a share in making laws for Ireland. The emancipation, with every circumstance of irritation and bigotry, was defeated for eight-and-twenty years. But the Union, baffled as it has been, has done for Ireland more than we seem willing to acknowledge. Ireland was never so united as it is now. The Catholics of Ireland, since their three confiscations, have never held so much land as they hold to-day. There was never so much money in Ireland, with all its inequalities and vexatious restrictions; the primary, falsely called the national education, was never so widespread. Ireland had never so powerful a public opinion, or so vigorous a Press, or so great a hold on the chief centres of England, or upon the public opinion of Great Britain, or upon the Imperial Parliament, as it has at this hour. The remnant of Connaught has become a great people; still it does not govern itself as England and Scotland do. It is indeed represented in the Imperial Parliament; but till now the minority in Ireland, with an English or Scotch majority in Parliament, has defeated or delayed the legislation desired and demanded by the majority of the people of Ireland. The time

is come when Ireland shall be handed over to itself. Its people have attained their majority. Mr. Parnell has, indeed, done what no other man attempted to do. He has filled the place he found vacant. He has known the needs and interpreted the desire of the Irish people. Therefore, he leads. But the transfer of self-government is not to Mr. Parnell nor to Parnellites, but to Ireland and to the Irish people. In these years of terrible conflict much that is unwise has been spoken, much that is wrong has been done, much that is execrable has been perpetrated. If I do not gratify those who will neither see nor speak of anything else by denouncing such deplorable blemishes and such ignominious brands upon a cause essentially just and sacred, it is not that I deny them or condone them. But they are used for a purpose, and they obscure the truth. Mr. Parnell and his followers are the forlorn hope which has carried the stronghold. Forlorn hopes do their work, and are for ever remembered with gratitude and honour; but they return into the army out of which they came, and the army holds the field. What Mr. Parnell and his singularly able lieutenants have accomplished will never be forgotten; but it is Ireland that by self-culture will order and unfold itself. "Society which springs from the soil and forms itself by the tillage of the land, training its people to thrift and industry, and unfolding its steady growth in homes, hamlets, villages, towns, and cities, ripening by centuries of time and binding all orders and inequalities of rich and poor, master and servant, together in mutual dependence, mutual justice, mutual charity, making even the idle to be thrifty, and the powerful to be compassionate—this growth of human happiness and social order, which in England and Scotland is so symmetrical and mature, in Ireland has been checked at the root. The centuries which have ripened England and Scotland into flower and fruit have swept over Ireland in withering and desolation. We are beginning in the nineteenth century to undo the miseries of the seventeenth and eighteenth. But let us not excuse ourselves by alleging the faults of national character. If our Irish brethren have faults, they are for the most part what England has made them. Englishmen with a like treatment would have been the same." The root that has been checked is the possession and the culture of the land on which the people have been born, and to which they will return with the love of children to a mother. It is the law of Nature which is the law of God; and they who fight against it must fail at last. It was violated by warfare, it must be revived by wise and peaceful legislation. It may cost much,

but reparation must be made—and reparations are always costly and involve those who are innocent of the ancient wrongs.

In your majestic Union (America) there is a central power which binds all your liberties and legislatures into one Commonwealth. England, Ireland, and Scotland must, in my belief, all alike have Home Rule in affairs that are not Imperial. The growth of Empire and the fulness of time demand it. But there is an august sovereignty of a thousand years, the centre of a world-wide Empire, standing in the midst of us. England, Scotland, and Ireland can be handed over to no man and to no movement; neither can they wrong one another, or put fetters on the liberties of any member of our great Imperial Commonwealth. The sovereignty pervades all its parts, and will ever restrain and promptly redress all excesses of delegated powers. I wish I could have written a shorter reply, but on a subject near my heart I hardly know when or where to stop.

Believe me always, faithfully yours,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

MR. PARNELL IN 1891.

*To the Archbishop of Dublin.**

Archbishop's House, Westminster, S.W.,
June 4th, 1891.

My dear Lord Archbishop,—I hope the Archbishop of Montreal was not deceived by the audacious falsehood in which my name occurs. The statement is not only without shadow of foundation, but at variance with my repeated written declarations. But as the *Freeman's Journal* has, so far as I know, suppressed what I have written, I am the less surprised at its publishing this fabrication.

For many years I have held that a judicial record such as that in Mr. Parnell's case disqualifies a man for public life. From the moment of this deplorable divorce case I have held Mr. Parnell to be excluded from leadership, not on political, but on moral grounds. Men in various responsible offices have

* Who sent to His Eminence a statement published in Montreal, that "Cardinal Manning said that Mr. Parnell's retirement should be demanded not on moral, but on political grounds."

letters of mine of that date containing this express judgment. But I hardly need to say more.

Believe me always, yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"MY OLD AND TRIED SYMPATHY WITH IRELAND."

To Mr. Justin McCarthy, M.P., as Chairman of the St. Patrick's Day Banquet in London, 1891.

Archbishop's House, Westminster,
March 17th, 1891.

Dear Mr. McCarthy,—When you invited me to keep St. Patrick's Day with you I gladly accepted the invitation, subject only to the condition that I could risk the weather at night. This, I am sorry to say, I must not do, and I can only send you my sincere regrets in writing.

There are two motives prompting me to be with you. The one is my old and tried sympathy with Ireland, the other is my joy to see the sudden and powerful rise of an organisation which represents, more than any party or league hitherto existing, the religious, social, and national life of Ireland. The Convention of the 10th in Dublin was truly the Irish people of the four provinces by representation, from the successor of St. Patrick down to the humblest of the land. I wished to be with you to-night that I might express in public what until now I have had no opportunity of stating. From the moment that I heard of the deplorable event that has deprived you of your former leader, I felt that there was open to you no course except the decision which you have rightly, but reluctantly, adopted. It was not for me to speak before the Bishops of Ireland had spoken; and when, after a wise forbearance, they had spoken with authority, there was no need of any words of mine. My flock and my friends well know what I thought, and I have accepted the declaration of the Bishops of Ireland as my own.

I must not detain you by many words; but I cannot end without saying that I see Ireland rising and reorganising itself, after a passing obscurity, upon the old and only lines which have unfolded its noble life throughout the world. From this root it has sprung, and for 1,400 years has multiplied itself. I

believe the promise of St. Patrick, that "he should never lose the people that had been given to him in the ends of the earth." May your festival be happy, and full of a great future!

Believe me, always very faithfully yours,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

MONSIGNOR PERSICO'S MISSION TO IRELAND.

To the Editor of the "Times."

Archbishop's House, Westminster, S.W.,

June 27th, 1887.

Sir,—In your leading article of this morning you express your regret that the mission of Monsignor Persico has been revoked, "at the instance, apparently, of Cardinal Manning and Archbishop Walsh;" adding, "The active promoters of Separatist intrigues are hardly the persons who should have a determining voice in the councils of the Church." On this I have two remarks to make.

1. The word "apparently" will not clear the *Times* of the grave responsibility of sending all over the world a statement which is false. A contradiction, in the name of Archbishop Walsh and in my own, is to be found in the *St. James's Gazette* and in the *Pall Mall Gazette* of this evening.

2. My other remark is of a graver kind. You describe Archbishop Walsh and myself as "active promoters of Separatist intrigues." No gloss or evasion can explain this away; for you fix the meaning of the terms by describing us as having "a determining voice in the councils of the Church." This can apply to no layman; and the Archbishop of Dublin and myself are the text of this comment. I gladly unite myself with the Archbishop of Dublin. He is but slightly known in England, except in the descriptions of those who are fanning the flames of animosity between England and Ireland. I am known in England both to Ministers of the Crown and to the leaders of the Opposition. I leave to them, who well know my mind, to answer for me; and I, who know the mind of the Archbishop of Dublin, answer for him. We are neither intriguers nor Separatists.

If, Sir, I have written with unusual warmth, I will confess to

you that I hold resentment to be sometimes a duty. And this is such a time, when your words touch our highest responsibility, and inflame more and more the heated contentions between two peoples whom justice and truth would still bind in peace and unity. I ask you, Sir, as an act of justice, to give to this letter as prominent a place in the *Times* of to-morrow as you have unwarily given to the unhappy imputations of this morning.

I remain, Sir, your obedient servant,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"ANYTHING CONNECTED WITH HIM OR WITH IRELAND HAS
MY HEARTFELT SYMPATHY."

*To one of the Honorary Secretaries of the "Father Mathew
Centenary" Fund in Cork.*

Archbishop's House, Westminster, S.W.,
March 12th, 1889.

Dear Mr. Giltinan,—I have great pleasure in giving my name as a patron of the celebration of Father Mathew's Centenary. Anything connected with him or with Ireland has my heartfelt sympathy; and I am rejoiced to know that the work of Father Mathew has been revived in his own city by the zeal of your devoted Bishop, priests, and people. May God abundantly bless and prosper it.

Believe me, always faithfully yours,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"IRELAND AND ENGLAND SOBER WOULD BE IRELAND AND
ENGLAND FREE."

To the Bishop of Cork.

October, 1890.

My Lord,—Let me congratulate you on the great and joyful solemnities of Father Mathew's Centenary in his own city and

home. They will begin with the blessing of God, and will be carried out in faith and charity to all men. Every man and every association working to save our people from the curse and plague of intemperance has the sympathy and goodwill of the League of the Cross. It bids them all God-speed ; but it inflexibly maintains its own inviolable rule of total abstinence from all intoxicating drink. This was the Father Mathew pledge, and from this the League of the Cross will never depart. This, too, was the inheritance bequeathed to us, and we will gather into it, not only the fallen that they may arise again, but the innocent that they may never fall.

Father Mathew, on his death-bed, rejoiced to hear of the founding of the United Kingdom Alliance, to obtain from the Legislature the power to check and control the great drink trade. He saw that the work of one man may die with him, and that nothing but a firm organisation of men could keep alive and perpetuate such good works as he had wrought. The League of the Cross is that organisation ; and he would have rejoiced on his death-bed if he could have foreseen the sacred solemnities and the popular enthusiasm of these days in his own city. His prayers are offered up for you. His work has sprung up anew. The Bishops and priests of ever-faithful Ireland are rising from sea to sea to revive his work. The Bishops of England are also joining hand in hand with you in this great effort to redeem the body and soul of our people from the bondage and death of intemperance.

Ireland and England sober would be Ireland and England free. Go on, then, with a manly courage. It may be hindered, but it cannot fail. God is with those who serve Him ; and if He is with us, who could be against us ? Total abstinence is a counsel of a higher life against which the world has no power, if we only are faithful to ourselves. My Lord, let me ask you to permit Canon Murnane to read this letter to the Convention, and to give my blessing to yourself and all assembled.

Believe me to be your affectionate servant and brother,

HENRY EDWARD,

Cardinal Archbishop of Westminster ;
President of the League of the Cross in England.

THE HOUSING OF THE DUBLIN POOR.

To the Secretary of the National Labourers' Dwellings and Sanitary Association.

Archbishop's House, Westminster, S.W.,
December 3rd, 1889.

Dear Sir,—I thank you for your kindness in sending to me the Report of the Provisional Committee on the Artisans' Dwellings in Dublin, and it gives me great pleasure to know that you are vigorously taking in hand the work, not only of improving, but also of erecting the dwellings of those who live by labour. The late Royal Commission on the Housing of the Working Classes sent a number of their Commissioners over into Dublin, and I well remember the evidence which they brought back to us.

It has always appeared to me that it is hardly possible for the domestic life of our people to be preserved in dwellings that are not fit for human habitation, but I rejoice to know that even under the greatest disadvantages the domestic life of many in Dublin, in Glasgow, and in London prevails over their homeless state. I do not know what are the legal powers already possessed by your local authorities. I hope they are as extensive as ours in London. What is wanted with us, and it may be with you, is a prompt and vigorous application of the statute law as it exists; but I know well what enormous difficulties still remain to be surmounted. I heartily wish all prosperity to the Artisans' Dwellings Committee.

Believe me, yours faithfully,
HENRY EDWARD,

Cardinal Archbishop of Westminster.

"WHEN WE WERE BOYS."

To Mr. William O'Brien, M.P.

Archbishop's House, Westminster, S.W.,
June 3rd, 1890.

My dear Mr. O'Brien,—In my last letter I promised you that I would write again when I had finished reading your book. But when I got to the end I forgot the book and could only think of

Ireland ; its manifold sufferings, and its inextricable sorrows. For years I have been saying these words, "The Irish people are the most profoundly Christian and the most energetically Catholic people on the face of the earth." They have also been afflicted by every kind of sorrow, barbarous and refined—all that centuries of warfare of race against race and religion against religion can inflict upon a people has been their inheritance.

But the day of restitution has nearly come. I hope to see the daybreak, and I hope you will see the noontide when the people of Ireland will be re-admitted, so far as is possible, to the possession of their own soil, and shall be admitted, so far as possible, to the making and administration of their own local laws, while they shall still share in the legislation which governs and consolidates the Empire. Then Ken and Mabel shall be no more parted.

Believe me, always yours very faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"TEMPERANCE IS GOOD : TOTAL ABSTINENCE BETTER."

*To the Pastors and People of Ireland and of England, met in
Convention at Thurles.*

Westminster, July 15th, 1889.

When in past years the Convention of the League of the Cross met in Liverpool, Manchester, and Newcastle, I had great joy, knowing how powerfully the League of Total Abstinence was sustained and spread in England by those yearly meetings. But I have never rejoiced with such confidence as in this year, when our League of the Cross and St. Patrick's League of the Cross meet together ; and that in the heart of Ireland and under the authority and protection of my dear brother and friend, the Archbishop of Cashel. I take it as a pledge that a League of Total Abstinence, both in Ireland and in England, will root itself firmly and spread itself more widely than ever.

Twenty years have taught me that the great bar which in our days closes the soul of man against the Word of God and the Holy Sacrament is excess in intoxicating drink, and that the surest discipline, both for the salvation of the intemperate and for the sanctification of the temperate is total abstinence. Tem-

perance is good : total abstinence better. We are all pledged to temperance by the vows of our Baptism. No one is bound to total abstinence. It is the free choice of those who aspire to live by the counsel of a higher life. Happy are the homes where the father and mother are pledged to the higher life. Happy are the children who have never known the taste of intoxicating drink. Happy are they who, by total abstinence, have broken the bondage of intemperance. Happy are they who have taken the pledge, not for any need of their own, but to save others by word and example from spiritual death. In such homes and hearts the peace of God will reign. And happy, above all, are the pastors who go before their flocks in St. Patrick's League of the Cross. The Apostleship of Theobald Mathew in Ireland and in England is not dead. It is risen again, full of life and power. This day it is witnessed by the Rock of Cashel. May God bless Ireland and all the homes of St. Patrick's League. Old age keeps me from you, but my heart is with you all. Our devoted priests and faithful men of England will tell you how we rejoice in all your joys and sorrow in all your sorrows. The unity of our faith cannot be more perfect. But this day at Thurles will bind us for ever in a fervent brotherly love.

May the God of peace be always with you.

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"THE FOUNDATION OF DEATH."

To Mr. A. Gustafson.

Archbishop's House, Westminster, S.W.,
August 13th, 1884.

Dear Mr. Gustafson,—All last week I was out of London and it has been impossible for me until to-day to look over your book on the "Foundation of Death." I have now done so, but it is a work so extensive and full of all kinds of historical and argumentative matter, that I can in no way do justice to it in the time at my command.

I have, however, seen enough of it to say that I know of no other work so elaborate or so complete. The immense mass of miscellaneous knowledge contained in it can, so far as I know,

be found nowhere else ; and the arguments by which you prove the perilous and pernicious effects of intoxicating drink, in all its forms, are, in my judgment, irresistible ; and equally so are those by which you prove that total abstinence is not only a generous use of our Christian liberty for the sake of others, but that it is wholesome and beneficial for all men, and vitally necessary for those over whom intoxicating drink has gained a dominion.

I heartily thank you for your excellent book, and I rejoice to hear that it is so soon going into a second edition. I hope it will be diffused wheresoever the English language is spoken.

I remain, dear Mr. Gustafson, yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

“THIS COUNSEL OF A HIGHER LIFE.”

To the organiser of a meeting convened by the National Temperance League in commemoration of the 100th birthday of Father Mathew.

Archbishop's House, Westminster, S.W.,
October 9th, 1890.

My dear Mr. Rae,—Be so good as to assure the chairman and the meeting to-morrow night that it is a loss to me to be kept at home and unable to be with you and to share in your commemoration of Father Mathew, truly called the Apostle of Total Abstinence. Happy are they who willingly follow this counsel of a higher life, which brings many blessings on them and all dear to them. Moreover, it is the true strength which will one day win for the people the safety of the local veto.*

Believe me, always yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

*A correspondent of the *Journal de Bruxelles*, who had an audience of the Cardinal Archbishop of Westminster at this date, gives the following account of what was spoken :—“Do you take any part in a Temperance Society?” he asked me. “Yes,” I answered, “I contribute annually 5 fcs.

THE LEAGUE OF THE CROSS AND THE INDIAN ARMY.

To the Rev. Oscar Watkins, Bengal Chaplain.

Archbishop's House, Westminster, S.W.,
November 7th, 1888.

Rev. and dear Sir, — I am greatly rejoiced that the Commander-in-Chief in India is willing to take in hand the Temperance of the Army. It would appear to me therefore :

1. That there ought to be a system or organisation, drawn up and prescribed by him for the whole Army, providing all the facilities necessary for the meetings and practices of the various voluntary Temperance Associations; but that this system, sanctioned by authority, should be purely secular in all its details.
2. That every voluntary Temperance Association should be absolutely free in its religious character, practices, and spirit, according to the discipline already so happily in force in the British Army.
3. That the League of the Cross, to which I confine myself, should have as its President, in every regiment, the Catholic Chaplain; and should be guided by him as to the enrolment of members, the weekly meetings of devotion, etc.
4. That the League of the Cross should have the least possible organisation of its own beyond the four essential points which I pointed out to you; and that, so far as possible, there should be no money payments as condition to membership.

The efficiency of the League of the Cross will depend absolutely on the zeal of the chaplain; and I cannot doubt that the experience of all military chaplains will move them to do their utmost to save our brave men from the deadly wreck of intem-

to the Society of M. Cauderlier at Brussels." "But do you practise it?" "Hum, I believe myself to be sober, but I am not pledged to total abstinence. A glass of Chambertin, or even one of Scotch whisky, prevents a cold. Our climate——" "Ta, ta, ta! It is a duty to purify our social life. Our people are the victims of the manufacturers of alcohol; modern democracy is poisoned by them. The future of humanity is compromised; one must declare against intoxicants war, war to the death. Begin by setting a good example." "Eminence, I will reflect on all you have said, and I will tell M. Cauderlier." "Tell him that an old English Bishop, at the end of his life, sends his blessing."

perance. The priests from Ireland will know what an immense change has been wrought by St. Patrick's League of the Cross in the south and west of Ireland. They will, I am sure, be prompt and earnest in forming branches of Total Abstinence among the soldiers.

I feel also confident that the Italian chaplains, knowing the temperance of Italy, and horrified at our frightful excesses both in men and women, will gladly do all they can for the League of the Cross, which has received the especial Benediction both of Pius IX. and of Leo XIII. I enclose a Rescript of Leo XIII. conveying his approval and Benediction to the Temperance Associations of the United States.

Bidding heartily God-speed to you and to all your works,

Believe me, Rev. and dear Sir,

Yours most faithfully,

HENRY EDWARD,

Cardinal Archbishop of Westminster.

"YOUR ARCHBISHOP HAS DONE SPLENDIDLY."

To Dean Taylor of Greenock.

February, 1890.

My dear Father Taylor,—I am truly sorry that I did not write in time for your meeting of the League of the Cross on the 3rd inst., but I have been laid up for a month, and am in arrears. Your Archbishop has done splendidly, and has set us an example, and you have shown the perseverance of a good soldier for so many years all alone and under fire, and your branch of the League have held together in square nobly. Give them my blessing, and say how well I remember the evening I was in Greenock, and the welcome they gave me. Tell them to enrol all their children from infancy. May God bless and prosper you and all your flock.

Believe me, always very faithfully yours,

HENRY EDWARD,

Cardinal Archbishop of Westminster.

A COUNSEL OF HIGHER LIFE.

*To the Rev. J. F. Flood.**

Archbishop's House, Westminster, S.W.,
All Saints, 1888.

Rev. and dear Father,—Ever since your letter came I have been laid up with a severe cold, and I would not let anyone write for me. With all my heart I bless the League of the Cross in Athlone: the men, the women, and the children enrolled in it. I hope all fathers and mothers will bring up their children from infancy in Total Abstinence. It is not only a guard against many and the deadliest temptations, but it is a counsel of a higher life which teaches temperance in all things, and lifts our will up to desire and to do better things.

Ask your people to pray for me, for I feel the weight of my eighty years.

Believe me, Rev. and dear Father,
Yours very truly in Jesus Christ,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

LONDON WATER.

To Mr. J. Beal.

July, 1890.

My interest in the subject is as great as it was, and my conviction that the water supply of the metropolis ought to be no longer in the hands of private companies is greater than ever. I am glad to see the movement, in which we worked together many years ago, more widely, and I hope more successfully, taken up by public authorities.

"IN DARKEST ENGLAND."

To General Booth.

Archbishop's House, Westminster, S.W.,
October 30th, 1890.

Dear General Booth,—The gift of your book, with your letter, has just reached me, and I lose no time in thanking you

* Of St. Mary's, Athlone, who had written for His Eminence's blessing and a few words of encouragement for the Athlone Branch of the League of the Cross.

for it. I have already sufficient knowledge of its contents to say at once how fully it commands my sympathy. Your comments on modern political economy, Poor-law administration, Government statistics, and official inquiries are to the letter what I have said in private and in public for years. These are superficial and unreal. You have gone down into the depths.

Every living soul cost the Most Precious Blood, and we ought to save it, even the worthless and the worst. After the Trafalgar Square miseries I wrote a "Pleading for the Worthless," which probably you never saw. It would show you how completely my heart is in your book. No doubt you remember that the Poor laws of Queen Elizabeth compelled parishes to provide work for the able-bodied unemployed, and to lay in stores of raw material for work.

The modern political economists denounce the giving of work even in winter, and to honest and true men out of work, as alms and as demoralising. I hold that every man has a right to bread or to work. These modern economists say society must adjust the demand and supply of labour until all are employed. I have asked, "How many years are required for this absorption? And how many weeks or days will starve honest men and their children?" To this I have never got an answer.

Believe me, yours very faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

JOHN WESLEY.

*To the Editor of the "Methodist Times." **

1889.

Dear Sir,—I have so often spoken in the sense of the enclosed paragraph and even more fully, that I cannot remember when, where, or under what circumstances, these words were spoken. But you will find their equivalent at page 36 of a Preface to "England and Christendom," and in the last of "Four Lectures on the Grounds of Faith." I am thankful to say that I have a

* Who asked whether His Eminence was correctly reported as saying: "Had it not been for the preaching of John Wesley, no man could tell how deep in degradation England would have sunk."



HIS EMINENCE'S INNER CHAMBER.

warm sympathy with all who love our Divine Lord and labour for Him.

Believe me, dear Sir, yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

CATHOLICS AND THE ABBEY SERVICE IN HONOUR OF THE
QUEEN'S JUBILEE.

To the Editor of the "Morning Post."

Archbishop's House,

June 20th, 1887.

Sir,—My attention has this moment been called to a paragraph in your paper of to-day beginning with the words: "We regret to learn that some three hundred peers and personages of distinction of the Roman Catholic faith have returned their tickets for the ceremony at Westminster Abbey." The paragraph continues with the words: "This extraordinary proceeding," etc. From this it is evident that you are not aware of the obligation which binds the members of the Catholic Church to unite in Divine worship in the unity of the Church alone, and to take no part in any religious acts out of its unity.

Nevertheless, any Catholic holding an office which requires immediate attendance on the person of the Sovereign may accompany the Sovereign and render a civil assistance or fulfilment of such personal official duty. This exception does not extend to others who hold no such office. The solemnities in Westminster Abbey are, I rejoice to know, in the highest sense of a religious character. I need not therefore point out the application of the law of the Church. I think it, however, my duty to add that in every Catholic church throughout London the solemn Mass of Thanksgiving and *Te Deum* will be offered to-morrow, with fervent prayers for the welfare and happiness of Her Majesty.

I make no comment on the last words of your paragraph, being sure that fuller information would have restrained you from what is there said. I am not aware that any tickets for the Abbey have been returned, as you say; but I can attest that they, if any, who may have done so are loyal and loving subjects of Her Majesty.

I remain, Sir, yours, etc.

HENRY EDWARD,
Cardinal Archbishop of Westminster.

CHRISTIAN BLOOD IN JEWISH RITES :

"I HAVE NEITHER SYMPATHY NOR CREDULITY FOR SUCH HORRORS."

To the Rabbi Adler.

Archbishop's House, Westminster,
December 13th, 1889.

Dear Rabbi Adler,—I do not know what Leo XIII. may have said upon the subject of your letter,* but I will, without delay, send what you have written to Rome.

You only do me justice in believing that I have neither sympathy nor credulity for such horrors.

Believe me, yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

THE BOOK AND THE VATICAN.

To the Rabbi Adler.

Archbishop's House, Westminster,
January 16th, 1890.

Dear Rabbi Adler,—I sent your letter to Rome, and it was officially communicated to the Secretary of State, Cardinal Rampolla. His reply is as follows :

"That the Pope directed the usual letter, which acknowledges the receipt of books, without any commendation on them, to

* In this letter, dated from the office of the Chief Rabbi, Dr. Hermann Adler said : "In common with all the members of my community, I cherish with sentiments of heartfelt gratitude the recollection of the invaluable service rendered by your Eminence to my fellow religionists a few years ago, on the sad occasion of the Russian persecutions. These memories encourage me to appeal to your sentiments of humane sympathy in the present instance. The newspapers report that a book has recently been published by M. Henri Desportes, entitled "*Le Mystère du Sang chez les Juifs*," in which a monstrous fable is revived—I shudder while I transcribe it—that the blood of Christian children is necessary for the performance of Jewish rites. The fact is deeply to be regretted that in this nineteenth century a literary resurrectionist should unearth the putrid carcass of mediæval prejudice, and seek to fill the atmosphere of brotherly love and charity with the miasma of hatred and ill-will. Yet we could have afforded to ignore the compilation of an obscure writer, hoping that, ere long, it might have been relegated to the

be sent to the author, of whose book you complain. It was the formal letter sent to everyone before the book is examined, and often before it is seen."

Nothing could be farther from the mind of the Pope than to wound gratuitously the susceptibilities of the Jewish people.

Believe me, yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

THE PERSECUTED JEWS OF RUSSIA.

To Sir John Simon.

December 8th, 1890.

Dear Sir John Simon,—To you and to your son, in 1882, I owed the knowledge which impelled me to take part in the meeting at the Mansion House in behalf of the Jews then suffering cruel oppression in Russia; and to you and to your son, again, I owe now the ample and certain information which made me promise that I would move the second resolution at the meeting of the 10th inst. at Guildhall. To you, therefore, I must first write to say that I have now no words to express my deep regret that I am unable to keep that promise. For two months I have been kept to the house by a bad cold caught in September, and I am afraid of its return at the beginning of winter. Sorely against my will, I am, therefore, unable to take part in the meeting of the 10th inst. For this reason, I am compelled to say in writing what I would I could have said in words.

The second resolution seems to me well and wisely drawn. It assumes that the Czar of All the Russias has no share by will, or by knowledge, in the cruel acts of his distant provincial governors. The oppression of Proconsuls has always been a stain in the history of great Empires. The personal and domestic

limbo of oblivion. But the matter assumes a different complexion when we see it stated in the newspapers that Cardinal Rampolla has written to the author, intimating to him that 'the Pope greatly approves of his work on the horrible custom of the rabbinical Jews.' I refuse to believe that the exalted Head of the Roman Catholic Church, famed as he is for his wisdom, clemency, and justice, can have given utterance to these words. For there is not one phrase in the whole *corpus* of Jewish literature which can be construed as suggesting so fearful a crime, nor is there one trustworthy fact in history which could, in the remotest degree, justify so foul an aspersion."

virtues of the Czar are indeed a sure pledge that he is incapable of harshness to the least of his subjects ; and the illustrious lady who shares his throne, like her Royal sister, to whom all Englishmen are chivalrously devoted, is a supreme guarantee of the Imperial justice and clemency. We therefore humbly petition His Imperial Majesty to order an inquiry to be made into the sufferings of the Jewish race, and the laws that affect them, both within the pale where they are compelled to reside and wheresoever they may be found within the dominions of Russia.

I can hear some of our politicians asking with heat, why we assume to ourselves the freedom of intruding upon the domestic legislation of a friendly State, and even of a great Empire ? In answer, I say at once, because we refuse to accept the modern theory of non-intervention, which had its first expression in the question : " Am I my brother's keeper ? " We willingly acknowledge that intervention, even such as we exercise at the Guildhall, demands a justifying cause ; and we contend that such a cause exists.

It exists manifestly in the fact that what afflicts the Jewish race in Russia afflicts the Jewish race in England, and in every civilised State. The people of Israel in their dispersion are like the nerves of sensation in which we are enveloped ; wounded in one spot they suffer in all. Six millions of men in Russia are so hemmed in and hedged about by Penal laws as to residence, and food, and education, and property, and trade, and military service, and domiciliary visits, and police inspection, as to justify the words that " no Jew can earn a livelihood " ; and that " they are watched as criminals. " The narratives before us may be highly coloured, they may be overcharged ; but all deductions made, they show both a violent and a refined injustice, which is perpetually as " iron entering the soul. " And, further, when the cry of such a multitude of sufferings is wafted through the Commonwealth of Europe, it is surely a part of the comity of nations that we should, with all due respect, make known what we have heard, in the confidence that if things be so, the first to seek out and to treat such evils would be the supreme authority of the realm from whence these wailing voices come.

We show no disrespect in believing that what reaches our ears may not have reached the ears of those who are most highly exalted. Knowledge travels more readily on lower levels, and often does not ascend to the highest regions ; the highest are, as a rule, the last to know the excesses and malpractices of their

local authorities. We therefore, with all due reverence, petition the Imperial Ruler of All the Russias to take account of all the governors of the Jewish pale; and even this we should not venture to do, if the sufferings alleged were not of such a kind and of such an extent as to violate the great and primary laws of human society. On this broad and solid base of natural law the jurisprudence of European civilisation rests. The public moral sense of all nations is created and sustained by participation in this universal common law; when this is anywhere broken, or wounded, it is not only sympathy but civilisation that has the privilege of respectful remonstrance.

I am well aware of the counter allegations, not only of the anti-Semitic press, but of guarded and responsible adversaries; nevertheless, it is certain that races are as they are treated. How can citizens, who are denied the rights of naturalisation, be patriotic? How can men, who are only allowed to breathe the air—but not to own the soil under their feet—to eat only a food that is doubly taxed, to be slain in war, but never to command—how shall such a homeless and caste-exiled race live the life of the people among whom they are despised, or love the land which disowns them?

It would seem to me that if such were the sufferings of any nation, even in Central Africa, we should be not only justified, but called on, to intervene. How much more, then, in behalf of a race who, in their past and their present and their future, demand of us an exceptional reverence; a race with a sacred history of nearly four thousand years; at present without a parallel, dispersed in all lands, with an imperishable personal identity, isolated and changeless, greatly afflicted, without home or fatherland; visibly reserved for a future of signal mercy. Into this I will not enter further than to say, that any man who does not believe in their future must be a careless reader, not only of the old Jewish Scriptures, but even of our own. It is not our duty to add to their afflictions, nor to look on unmoved, and to keep the garments when others stone them.

If we know the mind of our Master, Who prayed for them in His last hour, we owe to them both the justice of the old law and the charity of the new.

Believe me, always yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

MUSIC IN THE CHURCHES :

"A GREAT MISERY AND HINDRANCE TO PIETY."

*To Canon Murnane, of St. George's Cathedral, Southwark.**

Archbishop's House, Westminster, S.W.,

April 22nd, 1890.

My dear Canon Murnane,—I am rejoiced to hear of your festival to-morrow for the purpose of promoting congregational singing. There are two kinds of church music. In larger churches, where choirs can be maintained, a higher kind of music, strictly sacred, can be sung ; but even in this case it ought to be, not by paid choirs, but by cantors, the clergy, and those who do it for the love of Divine worship, as a part of Divine worship, and in cotta and in sanctuary. Western galleries have ruined the sacredness of choirs. In all other churches, simple music, especially the responses in holy Mass, and hymns. I most earnestly desire to see the singing of hymns and litanies by the whole congregation.

In most churches, even at Benediction of the Blessed Sacrament, the choirs hinder the congregation by solos and music nobody can take part in. It is a great misery and hindrance to piety. I am very glad that some of my choirs will help you, and I hope you will come and help us in turn.

Always affectionately yours,

HENRY EDWARD,

Cardinal Archbishop of Westminster.

THE THREE MALADIES.

*To the Rev. P. O'Keeffe, C.C., of Borrisoleigh, county Tipperary,
author of "Sermons at Mass."*

Archbishop's House, Westminster,

November, 1887.

My dear Father O'Keeffe,—I thank you much for your very solid and practical "Sermons," which I will make known to my

* On the titular Feast of the Cathedral the evening service was attended by all the principal choirs of the neighbourhood. The singing throughout was in unison, consisting of English hymns and the plain chant melodies of the Benediction service.

priests. They will be useful in carrying out what I wish, namely, five-minutes' sermons after the Low Masses. A page or two would be very much to the point, for they are in plain and intelligible language. I am wickedly in the habit of saying that the three maladies which hinder piety are fanciful books of devotion, theatrical music in church, and pulpit oratory. Your little book has the *virilis simplicitas* of St. Charles.

Believe me, always yours very truly,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

THE LONDON MUSIC HALLS.

To the organisers of a meeting held in St. James's Hall, in support of the London County Council's "attempt to purify the music halls of the metropolis."

October, 1889.

I very heartily sympathise and share in the vigorous action of the meeting of Friday, in support of the County Council in its wise and resolute refusal to license music halls and other public places the influence of which is immoral and full of occasions of evil. Such places, from their aspect of respectability, affect and entangle a higher class. The organised and vehement attack which is now directed against the County Council, supported by all kinds of plausible articles in the newspapers, makes it the duty of every man who knows the deplorable evils and concealed dangers of London, to strengthen the hands of the Council by a fearless co-operation by word and deed.

HENRY EDWARD,
Cardinal Archbishop of Westminster.

THE CHURCH AND THE ELECTIONS.

To Mr. G. Elliot Ranken.

Archbishop's House, Westminster,
July 2nd, 1886.

My dear Mr. Ranken,—No man can prove a negative, and I therefore cannot say that Leo XIII. has not done any act that the fancy or credulity of man may impute to him.

But I am as likely as any man to know what he has done in the political contest of this moment, and I have no hesitation in saying that the notion of his telling the clergy how to vote in politics is as fabulous as "Gulliver's Travels."

Men can know but little what the Catholic Church is if they can believe such electioneering tricks. If any such orders had been issued, I and my colleagues would have known it; and I am able to say, in their name and my own, that no such orders have been either received or issued.

Yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

THE PRIMROSE LEAGUE.

To Mr. A. Teixeira de Mattos.

March, 1886.

Dear Sir,—There is no prohibition in this diocese as to the Primrose League. In the first draft of its rules the members engaged to support religion as by law established. This no Catholic could do. The draft was revised, and there is now nothing that a Catholic may not promise. The engagement is to maintain religion or Christianity and freedom of conscience against atheism and atheistic or anti-Christian politics.

I am, dear Sir, yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

FREE TRADE AND FAIR.

To the Hon. Percy Wyndham.

Archbishop's House, Westminster,

February 17th, 1888.

Dear Mr. Wyndham,—I have delayed to thank you for your last letter and for *Fair Trade* till I could read the paper. I did so last night. For the last many years I have been afraid that we have passed the highest point of our prosperity, which seems to be the result of transient causes, such as (1) the invention

and application of machinery to production ; (2) the application of steam to the making of machinery and of machinery to all industry ; (3) the use of steam for transit by land and by sea ; (4) the manual skill resulting from these powers. In all these we had the start of all nations. We took away all their staples—silk from France, cloth from Germany, glass from Bohemia, steel from Spain, etc., and we made it their interest to buy of us, thereby making the whole Continent our market. This is all reversed, and can never return. They have our inventions by machinery and steam ; and the skill resulting they are supplying themselves and shutting us out of their home market. The *Times* of yesterday shows that all nations are rising relatively to England, and notably Germany. I have never been able to understand the enormous excess of our imports over our exports. It is not paid for either in money or in kind. Is it accumulating debt ? I had some correspondence with the late Mr. Newmarch, and conversation with Lord Beaconsfield, about it. But neither accounted for it. The land and all the moral relations of social life founded on it are gone. We may eat bread as long as we command the sea ; but our relative superiority is very slender. The condition of the labour market is depressed ; and if neither in agriculture nor in manufacture labour is demanded, I do not see the remedy. Capitalists have had a run of prosperity, but agriculture is unremunerative, and our Continental market is closed. If our Colonies do not save us, capitalists will suffer next. I do not venture to suggest remedies. Our vast population is always increasing, our land is a fixed quantity. Its productiveness has never been ascertained. In King John's time it was as twelve, to our time, which is as sixty. The Lords' Committee on Land, etc., some years ago reported that not more than one-third of our land is adequately drained. But I am going beyond my depth. Mr. Sampson Lloyd's proposition seems to be undeniable. What Freetraders would answer I do not know.

Yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

P.S.—I have believed in Free Trade all my life, and Mulhall's "Fifty Years of National Progress" seems to justify it. But, *basta che duri* ; my fear is that it will not last. It prospered when all its conditions were in our favour. This does not prove that it will prosper when the conditions are, if not altogether, at least extensively, changed. As yet this has not been tested. The

next ten years will show if trade is to revive. I am afraid land will not. I am afraid that neither pasture nor our "wondrous roots," as Lord Beaconsfield called them, nor even jam, will restore the value of land, and the employment of our agricultural population.—H. E., C.A.

"THE LAST OF THE OLD AND GREAT RACE."

To the Mourners at the Tomb of Archbishop Ullathorne at Oscott

Your sad, but long-looked-for, news has come suddenly after all. He is the last of the old and great race, and we shall mourn his loss. He was always on the right and highest side, with the primitive instincts of a Catholic Bishop. I feel his loss as a personal loss, for we have been friends for seven-and-thirty years : most intimate, and in true, mutual confidence. We have worked and taken counsel together, both in England and in Rome, on all matters, from the greatest to the least.

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"THE OLD FACES MUST DISAPPEAR."

To Alderman Stuart Knill.

November, 1890.

My dear Alderman Knill,—I am truly sorry that I shall not be with you at the Benevolent Society's dinner to-night. The old faces must disappear. Arthur Butler has gone to his reward. I am shut up, but my heart is with you. And I remember that I used to call upon the young men to take our places, and I was always glad to see so many of them with us. Give my kind regards to all our company, and may all blessings be upon the Benevolent Society and upon all its friends.

Believe me, always very faithfully yours,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"THE FREEST RACES OF MANKIND."

To His Eminence Cardinal Gibbons.

Westminster, Octave of St. Edward, 1889.

My Lord Cardinal, — The brotherly invitation of your Eminence, and of the Bishops of the United States, bidding us, the Bishops of England, to share in the joy of the Centenary of your great Episcopate, demands from us more than a formal acknowledgment. In the name, therefore, of my colleagues, and in my own, I return to you our thanks and our fraternal affection. If, by reason of old age or infirmities, or of work or inevitable duties, we are unable to be present or to share your thanksgiving, our hearts will be with you in the unity of spirit and of the imperishable Faith.

To you it is given first to celebrate the hundredth year of your pastoral care in the New World of the English-speaking race. When the fragments of the Old World fell away from the Catholic unity, a New World was ascending above the horizon. The New World now reigns in west and east and south by a world-wide sway of 140 sees. In ten years the Church in England will keep its Jubilee. St. Augustine of Canterbury, in his restored jurisdiction, rejoices with you to-day. St. Patrick of Ireland has so large a share in your Centenary that he may claim it as the fifteenth of his unbroken line.

In the greatest Commonwealth, and in the greatest Empire of the world, the Church, Catholic and Roman, deeply rooted and daily expanding, calls the freest races of mankind to the liberty of Faith, the only true liberty of man. As in the beginning so now our Divine Master walks among the people, and they know His voice, for He has compassion on the multitude, and they follow Him. Pray for us, Venerable Fathers, as we also pray for you, that the Holy Ghost may send down upon us all, pastors and flock, the early and the latter rain, and may fill us with the love of God and man.

I am always, my Lord Cardinal, your Eminence's humble and devoted servant,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"LET ME KISS YOUR HANDS."

*To Cardinal Moran.**

Archbishop's House, Westminster,

September 22nd, 1890.

My dear Lord Cardinal,—I cannot tell you with what joy I received your Eminence's letter and the address of the Episcopate of Australia. My few words fail to express it. Let me ask your Eminence to make known to the Archbishops and Bishops my grateful and brotherly thanks. Let me kiss your hands and sign myself your Eminence's devoted servant,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"THEY SEEM TO TELL ME I HAVE NOT STOOD ALL THE
DAY IDLE."

*To the Cardinal Archbishop of Sydney, and to the Archbishops
and Bishops of Australia.*

London, September 22nd, 1890.

I little thought that among the many testimonies of Catholic charity which have greeted me in my Silver Jubilee, I should receive two which seem to have come with an especial warmth of heart. The Cardinal Archbishop of Baltimore, in the name of the Archbishops and Bishops of the United States, greeted me from the West; and in a little while the Cardinal Archbishop of Sydney and the Archbishops and Bishops of Australia, in Synod assembled, greeted me from the South-eastern Star.

These two voices of brotherly love come to me as strength on either side, now that the weakness of age begins to weigh. They seem to tell me that I have not stood all the day idle. And though I dare not take to myself the kind words they say, I hope I may believe that I have not forfeited their generous affection as a fellow-worker in the vineyard.

Let me, then, gratefully thank you all, and may your great Episcopate, the growth of which I have watched for half-a-century, expand in its many provinces and dioceses, multiplying all the works of spiritual life in absolute independence of all

* Who, in the name of the Australian Hierarchy, sent congratulations to His Eminence on his Silver Jubilee.

powers of the world. *Ubi Spiritus Domini ibi libertas.* Ireland has taught this to the English-speaking world, and its future who can foretell?

HENRY EDWARD,
Cardinal Archbishop of Westminster.

THE CARDINAL AND THE COLONIES.

*To Mr. A. J. R. Trendell, C.M.G.**

Archbishop's House, Westminster, S.W.,
January 26th, 1890.

Dear Mr. Trendell,—If all men had a memory of kindness so lively as yours it would be better for mankind. I am sure that I never can have deserved the valuable recompense you have given me, for which I truly thank you. So far as I know your book is new and stands alone. It was much wanted and is singularly well done. It is a history of the Imperial Exhibition which taught me more than any book till now in existence, and I hope it will help to rouse the public conscience to our Imperial obligations.

Believe me, always faithfully yours,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

DANTE'S DIVINE COMEDY.

To the Very Rev. Sebastian Bowden.

September, 1886.

My dear Father Bowden,—You confer a true benefit upon us by publishing Dr. Hettinger's work on Dante. It will be not only a signal help to readers of the "*Divina Commedia*," but it will, I hope, awaken Catholics to a sense of the not inculpable neglect of the greatest of poets, who by every title of genius, and by the intensity of his whole heart and soul, is the master-poet of the Catholic faith. Excepting Ozanam's beautiful "*Dante et la Philosophie Chrétienne*," I know of no Catholic translation of, or comment on, Dante, made in our own

* On receipt of a copy of his "*Colonial Year Book*."



IN A RECEPTION ROOM.

time. It has fallen to non-Catholic hands to honour his name. Perhaps it may be because of certain burning words against the human and secular scandals in the mediæval world. Bellarmine has long ago cleared away those aspersions from the Catholic loyalty of Dante.

There are three books which always seem to me to form a triad of Dogma, of Poetry, and of Devotion—the “Summa” of St. Thomas, the “Divina Commedia,” and the “Paradisus Animæ.” All three contain the same outline of the Faith. St. Thomas traces it on the intellect, Dante upon the imagination, and the “Paradisus Animæ” upon the heart. The poem unites the book of Dogma and the book of Devotion, and is in itself both Dogma and Devotion clothed in conceptions of intensity and of beauty which have never been surpassed or equalled. No uninspired hand has ever written thoughts so high, in words so burning and so resplendent, as the last stanzas of the “Divina Commedia.” It was said of St. Thomas: *Post summam Thomæ nihil restat nisi lumen gloriæ*. It may be said of Dante: *Post Dantis paradisum nihil restat nisi visio Dei*.

Nella profonda e chiara sussistenza
Dell' alto lume parvemi tre giri
Di tre colori e d' una contenenza.

E l' un dall' altro, come Iri da Iri
Parea riflesso ; e 'l terzo parea fuoco.
Che quinci e quindecim igualmente si spiri.

* * * * *

O luce eterna, che sola in te sidi,
Sola t' intendi, e da te intelletta,
E intendente te ami e sorridi.

* * * * *

Dentro da se del suo colore istesso
Ma parea pinta della nostra effige :
Perche il mio viso in lui tutto era messo.

“Paradiso,” xxxiii. 115, etc.

These words are almost the last words of the *Gloria in Excelsis*.

Believe me, always yours affectionately,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

"A POEM AND AN INSTRUCTION."

To Sir John Croker Barrow.

Archbishop's House, Westminster,
April 26th, 1891.

My dear Sir John Barrow,—“Mary of Nazareth” is a beautiful and devout poem, and will, I believe, be very instructive, especially to those who come into the Church, and have never fully known the sanctity, the sorrows, the dignity, and the glory of the Mother of God. You have drawn it all out in a way so plain, and so clearly based upon the Apostles’ Creed, that I believe it will be not only a poem, but an instruction. Let me therefore thank you for both.

Believe me always, yours affectionately,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

THE SISTERS OF THE GOOD SHEPHERD.

To the Sisters of the Good Shepherd.

The English version of the “Mirror of the Virtues”* of your holy Foundress will be a gift to all who know and revere the Congregation of the Good Shepherd; but to you it will be a book above all price. Unlike most works on the virtues of the servants of God, it is full of her own words. By it she still speaks to you, and guides you all, by reigning over your hearts. The saintliness of her soul was truly supernatural, and I cannot doubt that the discernment of the Holy See will recognise her heroic sanctity, and number her amongst the Saints.

Whenever you ask me to share in your petition to that effect, I shall rejoice to do so under my own hand.

I am glad you have added a short account of the founding of the Good Shepherd in England. There are not many now among the priests of Westminster who remember its humble beginning in the single and narrow house at Hammersmith. In the summer of 1851 I first visited it, and saw for the first time Mother Mary of St. Joseph, on whom already the forerunners of her speedy and happy death were visible. I well remember the keen eye and intense will which revealed a heart consumed

* The life of the Foundress, issued by Messrs. Burns and Oates, under the title of “Mirror of the Virtues of Mother Mary St. Euphrasia Pelletier, with a short account of her work in the United Kingdom.”

by zeal for the salvation of souls. From her I heard the poverty and discouragements over which her light and firmness had so nobly prevailed. Since then it has been my happiness to watch over the Good Shepherd, to note the multiplication of your houses, and to know your internal welfare by the pastoral care which unites us.

May every good gift from the Father of Light be with you in all your houses, not only in the United Kingdom, but in all the world.

Believe me always, yours in Jesus Christ,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

A PRIEST'S JUBILEE.
*To Father John Moore.**

Archbishop's House, Westminster, S.W.,
March 5th, 1888.

My dear Father Moore,—I hardly think that many priests, and certainly any priest in England, has the privilege of saying that he was ordained in the same basilica, and by the same consecrator, within three months of our Holy Father, Pope Leo XIII. The Jubilee of the Holy Father fell on December 31st last, and yours will fall on the 31st of this month. The whole world has united with the Holy Father in the joy of his Jubilee, and your brethren in the Diocese of Westminster, and a multitude of poor, will heartily and lovingly rejoice with you in yours. Perhaps you hardly thought fifty years ago that you should live to remember that early morning in St. John Lateran's and Cardinal Odescalchi, in your seventy-eighth year. We have been friends for this thirty-six years, and my memory of the early days of our friendship is fresh in my mind. No one, I think, will more heartily wish you joy. I rejoice to know that your house adjoining the church is built, and I hope you may still live to see the completion of the church at Southend, and the church of the good soldiers at Shoberyess finished and consecrated. May every blessing be with you.

Believe me always, yours affectionately in Jesus Christ,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

* Of Southend.

"NEEDLESS OUTLAY" AT FUNERALS.

*To the Rev. F. Lawrence.**

Archbishop's House, Westminster, S.W.,

August 29th, 1890.

Rev. and dear Sir,—The object of the Burial Reform Association seems to me to be very reasonable and wholesome. The excesses of costliness rarely come under my notice, by reason of the poverty of my people ; but from the published descriptions they would appear to be both burdensome and unmeaning. It would be better if the needless outlay of money were given in some form of benefit to the poor.

Believe me, always yours faithfully,

HENRY EDWARD,

Cardinal Archbishop of Westminster.

"POVERTY AND FAITH RATHER THAN MONEY AND ERROR."

To the President of St. Mary's Training College, Hammersmith.

Archbishop's House, Westminster, S.W.,

December 6th, 1889.

My dear Dr. Graham,—Tell the masters and students that I am most unwillingly absent from them to-day. Tell them to be of good heart and to choose poverty and faith rather than money and error. We are working for them and will not slacken our efforts to raise the state of our teachers as high as we can. We shall soon have to provide technical instruction and secondary schools, and we look to St. Mary's for a higher training and a higher self-education. Give them my blessing, and may God give them perseverance and a love of souls.

Always yours affectionately in Jesus Christ,

HENRY EDWARD,

Cardinal Archbishop of Westminster.

* Hon. Secretary of the Church of England Burial, Funeral, and Mourning Reform Association.

HAVE WOMEN SOULS ?

*To Captain Carlisle.**

Archbishop's House, Westminster,
October 29th, 1886.

Dear Sir,—Long experience in events of this kind enables me to understand the pain you suffer, and sincerely to sympathise with you. But I am afraid that my answer to your note will not be what you wish ; and yet I think that on reflection you will see what I write is just and true :

1. When Our Lord said, " He that loveth father or mother more than Me, is not worthy of Me," He taught us that the bonds of kindred and affection must yield to our duty to Him.

2. From the age of reason everyone is bound to obey the dictates of conscience in matters of faith and religion.

3. No father or husband can suspend this obligation, or take away the liberty of conscience which God gives to all.

4. If, therefore, Mrs. ——— believed the Catholic faith she was bound to follow her conscience, and no human will could come between her conscience and God.

5. As to the privacy with which she acted I am unable to judge without fuller information, but I may say that all secrecy or concealment is to be avoided with great care. Sometimes there may be causes which not only justify, but compel people to act on their own responsibility, and in the exercise of their liberty of conscience.

6. Lastly, I must add that it is not the duty of a priest to answer questions which ought to be put to the person chiefly concerned. Such questions ought to be put direct. If you will

* Who, in his own words, had " absolutely refused to sanction " his wife's " contemplated change of faith." She was received into the Church, however, by Monsignor Moore, and a " Priest in the Family " controversy followed at great length in the columns of the *Globe*. *A propos* the *Pall Mall Gazette* asked, in the words of our heading, " Have women souls ? " and another journalist expressed the same sentiment in rhymes :

Let all this pious nation mourn,
Cast ashes on each head,
Let every church be hung with black,
Let solemn prayers be said :
An actual English wedded wife,
In marriage duly brought,
Has dared to think she has a soul
And its salvation sought.

calmly consider these points, I hope that you will see them to be just and reasonable.

Believe me, dear Sir, yours faithfully,

HENRY EDWARD,
Cardinal Archbishop of Westminster.

THE LAW OF CONSCIENCE AND THE LAW OF AFFECTION.

To Captain Carlisle.

Archbishop's House, Westminster,
November 1st, 1886.

Dear Sir,—I believe that your questions are fully answered in my last letter, but I willingly repeat the answers in fewer words.

1. It is lawful for a Catholic priest to receive the wife of any one of any religion without requiring the consent or making previous communication to anyone ; and it is right, when called upon to receive anyone of years of discretion, if the liberty of conscience of that person is interfered with by anyone, to do so.

2. When there is no other place, it is both lawful and right for a priest to receive anyone at the house where he and other clergy reside. There can be no more open and recognised place than the resbytery.

3. A priest has no obligation, as I have said in the first answer, above given, to communicate with anybody.

4. According to all law, human and divine, a higher law suspends a lower, for they can never be at variance. The law of conscience is higher than any law of affection.

In my last letter I quoted the words of Our Lord. Neither father nor mother has control over the conscience of a child, nor husband over the conscience of a wife, in faith, by which alone we can be saved.

I remain, dear Sir, yours faithfully,

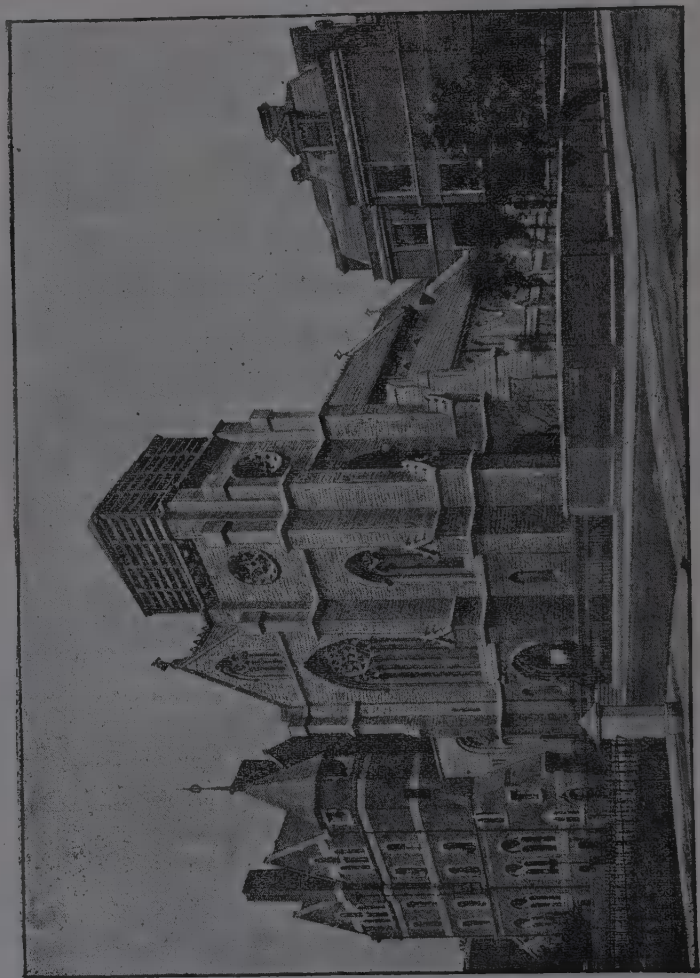
HENRY EDWARD,
Cardinal Archbishop of Westminster.

"THE NINE-AND-TWENTY YEARS OF OUR WORK THERE."

To the Very Rev. Francis Kirk, O.S.C.

Archbishop's House, Westminster, S.W.,
July, 1886.

My dear Father,—I am very glad that you have decided to



ST. MARY OF THE ANGELS AT BAYSWATER

build St. Charles's Chapel.* For long years it was my desire, but the heavy and inevitable demands upon us made it impossible. I am glad to see it done at last. In the nine-and-twenty years of our work there have been received into the Faith at St. Mary's a very great number who, though in all parts of the world, will not the less remember St. Mary of the Angels with affection, and will be glad to make an offering to St. Charles's Chapel. And the far greater multitude of those who have grown up under the shadow of our Church, and before its altars, will need no words from me to unite them in helping this work of filial piety to our Saint and Father.

Believe me always, my dear Father, yours affectionately,

HENRY EDWARD,

Cardinal Archbishop of Westminster.

THE CHRISTIAN SCHOOLS.

To the Right Rev. Monsignor Gilbert, V.G.

Archbishop's House, Westminster, S.W.,

June 22nd, 1891.

My dear Vicar-General,—Be so kind as to say to the meeting† to-morrow night that I must not complain of the privation of not being with you. I ought to be thankful that for more than twenty years I have had the happiness of being in the midst of you. The work in education has been built up year by year. It has never gone back, and once more this year it is advancing both in numbers and efficiency.

You so perfectly know my mind and judgment on the fee grant question that I will not add a word beyond this. We are in the most critical and dangerous moment. May God guide and guard us in saving the Christian schools of England! Give my blessing to the meeting, and say that I am not ill, but afraid of being out at night.

Yours affectionately,

HENRY EDWARD,

Cardinal Archbishop of Westminster.

* In the Church of St. Mary of the Angels, Bayswater, where the Cardinal Archbishop spent the first eight years of his life as a Catholic priest. There he established a Community of Oblates of St. Charles Borromeo—a Community which still counts him as a member, and to which he has paid frequent brotherly visits as Cardinal Archbishop.

† A meeting of the supporters of the Westminster Diocesan Education Fund.

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